John Baptiste, Louie and Ed Wapato

By John V. Peters

2024

John B. Wapato | Lola Ross | Peter Wapato | Glenn Ross | Eddie Wapato

May 14, 1946

The life stories of the three oldest of Peter Wapato's sons. John Baptiste and Edward are pictured here. This is the only photo I have found of John.

About the Author

John V. Peters was born in Wenatchee in 1943 and grew up in Manson. He has a bachelor's degree in economics from Grove City College, PA and has taken some master's degree classes in history from Seattle University. He spent two years in the Army (8th Special Forces Group, Ft. Gulick, Panama), worked two years for Old National Bank in Pasco and Kennewick, WA, six years in the budget office of the Seattle School District and 20 years in the finance department of the Boeing Company in Seattle. Since returning to Manson, he has done extensive research into the Wapato Indians and the Moses allotments.

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John Baptiste Wapato and Family

By John V. Peters

John Baptiste Wapato was born on July 3, 1881, the first son of Peter and Yacine Wapato. Peter and Yacine and their daughter Nancy were already living on the north shore of Lake Chelan.

Following articles are from the Chelan Leader newspaper.

July 16, 1897

Peter Wapato called Saturday to subscribe for the Leader. Mr. W. doesn't kumtux Boston wawa paper [understand the English newspaper], but he has a bright son [John Baptist, his oldest son, then just turned 16] who has attended school and knows how to read, and they propose to keep the run of current events. Peter brought to town some very large, fine flavored black cherries and reports the fruit crop as pretty good in his neighborhood.

November 5, 1897

The Leader's solitary Indian subscriber, Peter Wapato, brought some fine King apples to this office the other day in payment of his subscription.

Peter had subscribed to the Chelan Leader for the benefit of his son John, then 16 years of age.

June 3, 1898

Young John Wapato called last week to tell us of some not very much appreciated doings in his neighborhood. He says that last year some cultus Boston people capswallowed all the widow Joe Wapeto's fruit. Her mamma told them to stop and as they didn't she took a shot at them, but being nearly blind, missed them. This year, the widow not living on her place, they have started to steal the rails, posts and fence wire, and have stolen her chickens. Charley Wapato has also lost a harness and some other ictas. John said he humtuxed who did it and was going to have them arrested.

"Cultus Boston people" means worthless Americans, "capswallowed" means stole, and "other ictas" means other things or goods.

Most likely this Joe Wapeto is the Joe after whom Joe creek was named. He had a homestead on lot 6 of section 15, township 28N, range 21E, Willamette Meridian, just uplake of allotment 13 and bordering the Charlie Wapato ranch. Editor DeWitt probably used the name Wapeto simply because he didn't have a last name for Joe any more than I have and he gave him the Wapato name, misspelling it in the bargain.

November 4, 1898

Peter Wapato's son, John Baptiste, aged 19 years, started last week for Carlisle, Pa., where he will be educated at the government Indian school. Johnnie is a bright boy and it is expected he will acquit himself creditably.

Actually John Baptiste, born July 3, 1881, was 17 years old at this time. John's records from Carlisle are now available online at http://carlisleindian.dickinson.edu/sites/all/files/docs-ephemera/NARA_1327_b005_f0221.pdf as part of the Carlisle Indian Industrial School Project page of Dickinson College of Carlisle, Pennsylvania.

December 16, 1898

AN INTERESTING LETTER.

Lake Chelan's Bright Indian Lad Writes of His Trip Eastward, His Impressions of Carlisle Indian School, Etc., for The Leader

INDIAN SCHOOL, CARLISLE, Pa.,

November 30, 1898

Editor THE CHELAN LEADER:--

I hope you will excuse me for not answering your letter sooner. I took the G.N.R.R. the next morning after I left Chelan, at 1:40, on my trip across the continent for the Carlisle Indian school. I stayed on the same train three days and three nights before I

got to St. Paul, during the evening at 7:55. Here I changed trains. I waited about 15 minutes and took the Chicago, Milwaukee and St. Paul R. R. for Chicago at 7 a.m. Here I waited eight hours, so I had some time to look around the place. I saw a building of unusual height. I had to look a half a dozen times before I perceived its steeple. It was the highest building in Chicago and is known as the Masonic Temple. Here, also, I saw the largest crowd of people I ever did see in my life, for I could not hardly walk in the streets. I left Chicago at 3 p.m. on the Grand Trunk R.R. for Port Huron and Suspension Bridge, or Niagara Falls. It took me sixty-three hours from Chicago to Carlisle, so that ended my trip to the Indian school. I found the Carlisle school a different place than I expected. The Indian agent told me that it was a very good school, and that I could study just as high an education as I wanted, but I would rather go to school in Chelan.

This school is ahead of Chelan by only one grade; it has ten grades. But I only go to school half a day and work the other half, so I was disappointed very much. I am in the eighth grade and it will take me two and a half years to graduate. There are nine hundred scholars attending school at present.

I found this part of the country entirely different from the west, in one thing especially, there are more Dutch than anything, and the country is very thickly settled. But I think the west by

far the best in almost everything. That is all I have to say. Very much love to all my friends in Chelan. Your friend,

JOHN B. WAPITO

The Carlisle Indian Industrial School gathered together its first students, both boys and girls, at a large abandoned military base at Carlisle, Pennsylvania in the fall of 1879. There were barracks, administration buildings, classrooms, a gymnasium and outdoor fields for exercise and sports play. Out of necessity, the school even had an Indian cemetery for students who became ill and died there. Photos show huge three-story barracks buildings. A modern description of Carlisle Barracks property gives an idea of its size. "The main post area of Carlisle Barracks is approximately 4/5 of a mile long and 1/2 mile wide, containing 217 acres. Other areas detached but adjacent or nearby are owned by the government and the post is responsible for them. They are the Stanwix area, containing family housing; the Army Heritage Education Center complex; and the Farm 2 area, containing principally a golf course, heliport and stables. The total acreage of the reservation is 456 acres, on which are located approximately 300 government-owned buildings."

Captain Richard Henry Pratt was the founder and leader of the school. At its height the school had as many as 2,000 students on campus. The school, funded by the U. S. government funds

and private donations, was structured along military lines and eventually incorporated classes from grade school through college level. Arriving students' hair was cut to western styles, western style clothing was issued, and a hierarchy of authority was established. The class day consisted of one-half day of academic instruction and one-half day of trades and industrial instruction. Academic classes eventually extended to advanced mathematics, physics, biology and other subjects. Music and art were also important parts of the Carlisle curriculum, as were organized sports. In time, competitive football became a renowned aspect of the Carlisle name. Jim Thorpe, playing under college hall of fame coach Pop Warner, was nationally if not internationally famous. Pop Warner coached at Carlisle in 1899-1903, while John B. Wapato was at the school, and again in 1907-1914, when Jim Thorpe was there. Jim Thorpe won two Olympic gold medals in 1912. He also played baseball and basketball. Another famous Carlisle football man, who played at the same time as Jim Thorpe, was William "Lone Star" Henry Dietz. Among many other and varied accomplishments, Dietz coached the Washington State College Couger football team. In 1916 his team beat Brown University 14 to 0 in the Rose Bowl game. Dietz coached football at several colleges. Musical performances and concerts were a frequent occurrence at the school. The students published their own school newspaper. Pratt's concept of the Indian school is summarized in a March

18, 1898 response in the school newspaper: "We do not like to keep alive the stories of his past, hence deal more with his present and future." His was an assimilation philosophy, assimilation to the western civilization that was reshaping the economy, society and the land itself. Naturally, individual Indian reactions at the school varied a lot. Some revolted and ran away, trying to find their way home. Some came away with bad memories of their experiences at the school. Others adjusted, learned and took advantage of whatever was offered and remembered the experience mostly with fondness. As indicated earlier some became ill and died at the school and were either sent home for burial or buried in the Carlisle Indian School cemetery. From 1879-1918 Carlisle school had a total of 10,606 students pass through its portals before it was closed in 1918.

When John Wapito, as his name was spelled at Carlisle, arrived on site a "Descriptive and Historical Record of Student" card was begun on him, as one was begun on every arriving student. John's card is number 2261, possibly indicating his order among students attending the school. It lists him as being of the "Chelan" nation, age 17, height 5' 6", weight 145, having arrived at the school on November 1, 1898. Under "For What Period" is written "5 years." He was expected to stay at Carlisle for five years, until about November, 1903.

October 26, 1899

Letter from John B. Wapito

Indian School, Carlisle, Pa., October 15, 1899

To the Editor of the Chelan Leader:

Dear Friend: I can hardly take time to thank you for sending me The Leader before I tell you the good news I have, but during my short stay at Carlisle your paper has been as a letter from a friend at home, cheering me on in my difficulties and pushing onward in the course I have started to run, to try and show the people what an Indian from the west can do if he is placed in favorable circumstances and given an equal chance among his white brethren.

Yesterday the Carlisle Indians accomplished the end they have been striving for during the past four years in the line of athletics, by defeating one of the "Big Four" football elevens. By hard, earnest work, and the patient training and coaching of Glenn S. Warner, former coach of Cornell, they defeated the great university of Pennsylvania in a football game on Franklin field, Philadelphia, by a score of 16 to 5. It was an unexpected surprise to Pennsylvania and the other large colleges and universities of the east as well as to the whole country. The sons of Wm. Penn are as sad over the victory of the Indians as the joy and glory is to us, the sons of old Carlisle. It was a hard

fought battle, which was won with the honesty and fairness that has characterized Carlisle in all its previous contests on the gridiron. It only proves that the Indian can attain as high a place in the line of athletics as his pale faced brother, if he only has an equal chance. By following the motto of the Capt. Wheelock, Win or Die, today the red and old gold waves triumphantly over the red and blue.

Time does not permit the giving of the game in detail, but it will be interesting for the people of Washington to know that the famous center of the Carlisle eleven is Edwin Smith, an Indian boy from Washington, and it is said that he filled his position in a manner that the old state will be proud of.

The line up was as follows:

Penna. [U of Penn]	*Position*	*Indians*
W. Gardiner	*left end*	*Rogers*
Zimmerman	*left tackle*	*Wheelock*
Hare	*left guard*	*Redwater*
Overfield	*center*	*Smith*
McCracken	*right guard*	*Scott*
Snover	*right tackle*	*Shoulder*
Howell	*right end*	*Sickles*

J. Gardiner	*quarter back*	*Hudson*
Kennedy	*left half back*	*Seneca*
Reugenbere	*right half back*	*Miller*
Coombs	*full back*	*Pierce*

I am in good health and getting along fine, although I come in contact with some difficulties now and then. I send my best regards to all. Yours truly, John B. Wapito

We learn from this that the Chelan Leader was being forwarded to Carlisle for John. I have found little else written by John B. Wapato throughout his entire life. So I have little to compare with this letter. It is my belief, however, that the genesis of this letter came from the Carlisle administration rather than from John himself. And, moreover, the structure and tone and organization and wording of the letter suggest to me that the letter was written by someone else at the school, incorporating a few personal references and thoughts or circumstances of John's life there. The reference to "my difficulties" in the first paragraph and "some difficulties" in the last paragraph I take as genuine references to something going on in his life at Carlisle.

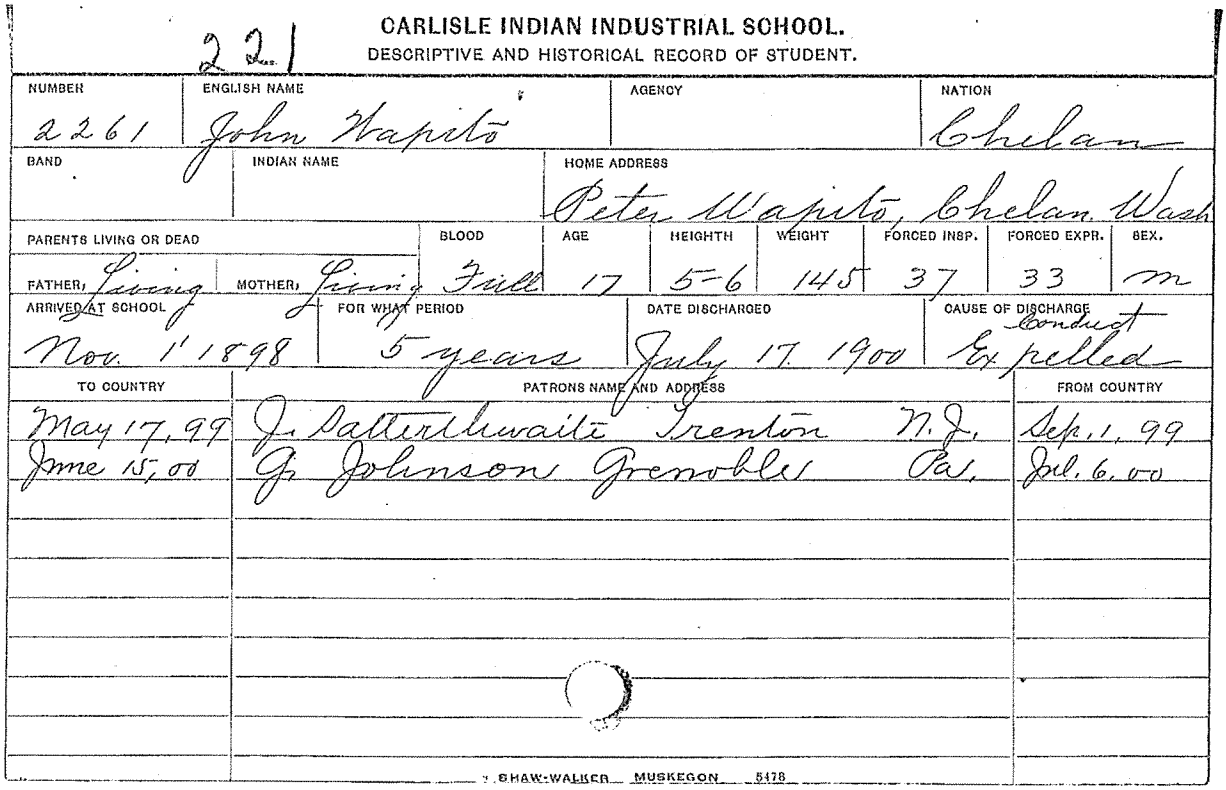
July 26, 1900

John B. Wapito, the bright young son of Peter Wapito, who has been attending the Indian school at Carlisle, Pa., for two years past, returned home last Friday, well pleased to be home once

more. He had not been on a horse while he was gone and Charley's boy says he has done nothing but ride since he came back.

Charley's son referred to here is Mathew, then 12 years old.

Here is a copy of John's official record at Carlisle Indian Industrial School.



2261

CARLISLE INDIAN INDUSTRIAL SCHOOL.
DESCRIPTIVE AND HISTORICAL RECORD OF STUDENT.

NUMBER	ENGLISH NAME	AGENCY	NATION
2261	John Wapito		Chelan

BAND	INDIAN NAME	HOME ADDRESS
		Peter Wapito, Chelan Wash

PARENTS LIVING OR DEAD		BLOOD	AGE	HEIGHTH	WEIGHT	FORCED INSP.	FORCED EXPR.	SEX.
FATHER, Living	MOTHER, Living	Full	17	5-6	145	37	33	m

ARRIVED AT SCHOOL	FOR WHAT PERIOD	DATE DISCHARGED	CAUSE OF DISCHARGE
Nov. 1 1898	5 years	July 17 1900	Conduct Expelled

TO COUNTRY	PATRONS NAME AND ADDRESS	FROM COUNTRY
May 17, 99	J. Satterthwaite Trenton N.J.	Sep. 1, 99
June 15, 00	G. Johnson Grenoble Pa.	Jul. 6, 00

SHAW-WALKER MUSKEGON 5478

I obtained the Carlisle Indian Industrial School records on John Wapito, as they spelled his name, from the U.S. national archives. John's "Descriptive and Historical Record of Student" states that he arrived at the school on November 1, 1898 and that his period of stay was to be "5 years." Under "Date

Discharged" the record shows "July 17, 1900" and under "Cause of Discharge" is written "Conduct" and "Expelled." No further explanation is provided. However, his record does show that John twice participated in the schools "Outing Program." This was an assimilation program whereby students were placed with white families—farmers, businessmen or craftsmen—over the summer months. Most students were placed with families through this system. Some students even stayed with these white families year-round going to public schools with the family's children during the school year. In John's case his record shows his first out placement was on May 17, 1899 to the J. Satterthwaite family in Trenton, New Jersey, returning to Carlisle on September 1, 1899. His second out placement was on June 15, 1900 to the family of J. Johnson in Genoble, Pennsylvania, from which he returned to Carlisle on July 6, 1900, and he was expelled from the school on July 17 and sent home. Whatever "conduct" is referred to on his record appears to have occurred during this last summer out placement. There is nothing further in John's Carlisle records to shed light on what happened in the summer of 1900 that led to his expulsion. And I have not found any interview he gave or third party interviews that shed any light on this. About all we know is that John was "well pleased to be home once more." John, in a purported interview given to a reporter in Seattle in early November, 1906 said that he attended Carlisle, "learning while

there to speak fluent English and play baseball, football and cards," but this interview was likely a fabrication by his brother Louie.

July 17, 1903

John B. Wapato, a grandson of the ancient house of Wapato, united his matrimonial fortunes with a young and comely klootchman from Wenatchee precinct on the 4th of July. We haven't had the pleasure of an introduction to the bride but understand she's all right. "Johnnie" attended the Indian school at Carlisle, Pa., for several years and is considered a pretty skookum boy. Success to them.

"Klootchman" means woman and "skookum" can mean hardworking and reliable.

I've already mentioned that John B. Wapato attended only 1 ½ years of his scheduled 5 year term at the Carlisle school and was expelled for behavior. His bride was Mary Theresa or Kee-mat-t'ook), the daughter of Alexis or Doc Jim of Mission or Cashmere. In later years this Doc Jim was confused with Quatass who was also called Doc Jim. Quatass was the father of both Matilda and Yacine Wapato. Another of Alexis or Doc Jim's daughters was Baptistine, born in 1877, who married Louie Judge in Mission or Cashmere.

September 8, 1905

John Baptist left Monday with his race horses to make the circuit of the fairs. He goes first to North Yakima and will finish up the season at the Spokane Interstate fair. He no doubt will fill his pockets several times over, for his best horse, Alamander, has few equals and few betters on the race course.

Our next public information on John Baptiste came after August 11, 1906.

The Chelan Leader tells the story.

August 17, 1906
Charlie Wapato, one of the most industrious and best respected of the Chelan Indians, is dead; and his nephew, Louie Wapato, is in the hands of the law and must answer for his death.

The tragedy occurred last Saturday evening between eight and nine o'clock on the public highway near the Indian allotments about eight miles west of Chelan. While Charley Wapato, the victim, was driving home in an empty hay rack, he was overtaken by his nephew, John B. Wapato, who rode up on horseback. The long-standing quarrel was renewed and blows followed. While they were thus engaged, Peter Wapato, father of John B. and a half-brother to Charley, came up and took part in the fight. He knocked Charley down and pounded him into insensibility. At this time Joe Mishka, one of Charlie's white

neighbors, and John Abraham, another Indian [and brother-in-law to Charlie and Peter] took charge of Charley and his team and started to drive them home. A mile farther on they were overtaken by Louie Wapato, a younger son of Peter's, who rode up and deliberately fired into the prostrate body of the injured Indian, with a 30 caliber rifle. The bullet entered the breast near the base of the neck and passed entirely through the chest, causing instant death.

These are substantially the facts as testified to at the inquest by Joe Mishka and his wife, who was an unwilling witness to a part of the tragic enactments and who alone of all the witnesses, except his own wife, could give a lucid and detailed account of the affair, and by John Abraham, who was the only witness to the shooting.

It is not unlikely that Louie will not be held alone responsible for the killing. The remains of the deceased showed that the beating administered before the shooting occurred had been merciless. The features were pounded almost out of semblance to a human countenance.

The above is an extract from the longer article of August 17 and consists of paragraphs 2, 5, 6 and 13. It includes all of the reported testimony given at the inquest and Editor DeWitt's opinion that Peter and John Baptiste also have responsibility in Charlie's death. Indeed, from the testimony at the inquest

about Peter's beating or stomping of Charlie after knocking him to the ground, this beating alone may have led to Charlie's death even if he had not been shot later by Louie. And all the evidence before and after Charlie's death tells us that Peter had close control over his sons and Louie could not have raced off to shoot Charlie unless Peter encouraged him or approved of his action. My judgment is that, whatever course the law took regarding Charlie's death, Peter was responsible for murdering his oldest brother.

In the event only Louie was charged with murder and he was convicted of manslaughter and given a five-year prison sentence at Walla Walla prison, suspended because of his age (18) and pending good behavior. John Baptiste did not testify at the inquest into his uncle's death or at his brother Louie's trial at the Chelan County Superior Court in Wenatchee in November 1906. Nor did John address the events of Charles' death in any interview during his lifetime or in any public or private writings. Like his father, Peter, and his brother, Louie, John maintained complete and absolute silence on the murder of Charles Wapato.

The original marriage of John and *"a young and comely klootchman from Wenatchee precinct"* on July 4, 1903 was announced in the Chelan Leader and appears to have been an Indian ceremony since it was unrecorded in Chelan County

Records. On July 14, 1908, John B. Wapato and Theresa Naches took out a marriage license that is recorded with Chelan County as No. 000657 and this marriage was certified on August 17, 1908. We can finally pick up some objective information beginning with the 1910 Census. Even with Census data, it is necessary to cross-correlate Census, newspaper articles, obituaries, cemetery data, genealogies and personal memories. One has to cross-correlate dates to see that suggested dates and relationships make sense or perhaps are impossible. In the end some reasonable judgment may be required and the real truth may never be knowable.

The information on John and Theresa's children that is documented includes Benjamin, born about 1907, died in 1910 and is buried in the Cashmere Indian Cemetery; Dorothy, born December 3, 1909 who died September 2, 1930 at age 18; a daughter born in 1912 who died in 1913 who is unnamed; Daniel, born in 1914 who died May 16, 1922 at age 8; and Peter, born November 26, 1916 who died December 20, 1955 at age 39. We can see immediately that John and Theresa had poor luck with their children. Only their son Peter lived long enough to marry and have children of his own, but he did not marry and had no children before dying young. Still worse, Theresa herself died at age 35 on March 2, 1919 after contracting influenza in November 1918, leaving Dora (9), Daniel (5) and Peter (2) without a mother. Overall, this is a

tragic family story. I will add more details as we proceed chronologically. In August 1910 Carlisle Indian School sent John a form and asked John to update his Carlisle records. Following is John's response.

John states that he is married, is working as a farmer, is working for his father, that he has a stable of race horses, that he is a licensed horse trainer with the North Pacific Race Circuit. To the question of any other interest in his life, he writes:

"To take allotment on South Half of Colville reservation, and to breed and raise fine thoroughbred horses."

And he signs his name "John B. Wapito".

Carlisle - Mesh

Record of Graduates and Returned Students.

U. S INDIAN SCHOOL, CARLISLE, PA.

Cuba, N.Y. 1910.

NAME Susannah Wait

1. Are you married and if so to whom? Yes, Thomas Kennedy

2. What is your present address? Cuba,

3. Did you attend or graduate from any other schools after leaving Carlisle? No Give names of schools and dates if possible

4. What is your present occupation? Farming

5. Tell something of your present home Working for Father

6. What property in the way of land, stock, buildings or money do you have? Cattle Horses

7. Have you been in the Indian Service? In what positions? How long in each? No -

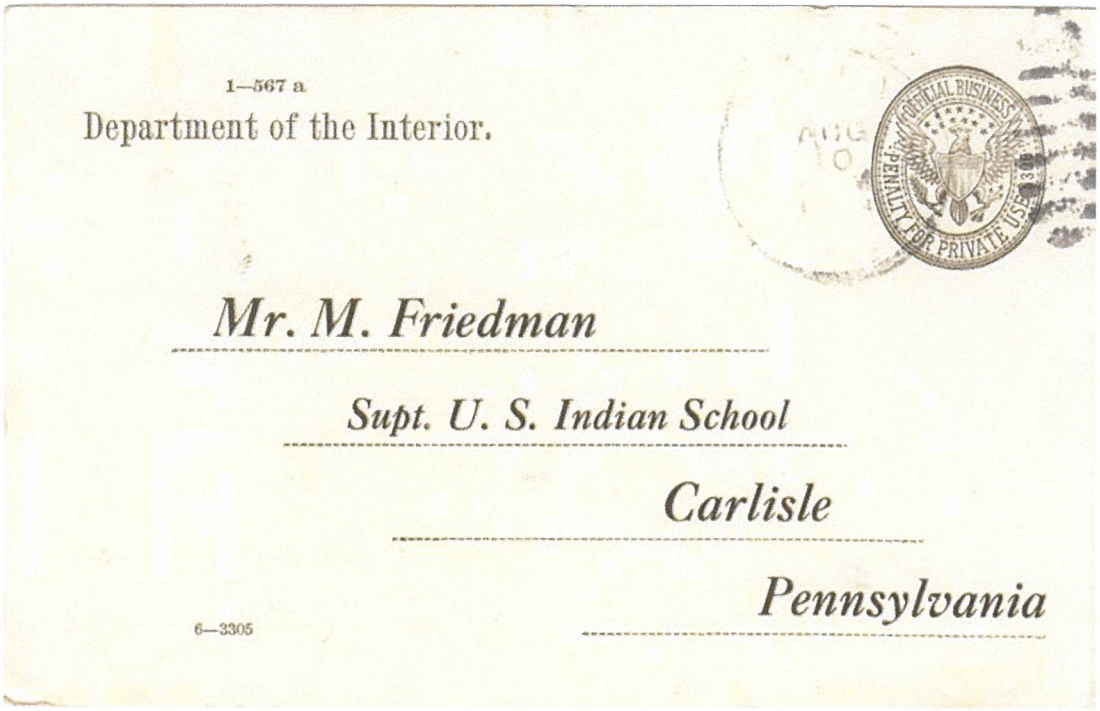
8. What other positions have you held since leaving Carlisle? Licensed Horse trainer (Nor. Pacific Race circuit)

9. Tell me anything else of interest connected with your life:

To take allotment on South Half, of Colville reservation, and to breed and raise fine Thourogh bred Horses.

John E. Wapato

John's next update to Carlisle came on August 9, 1913.



1—567 a

Department of the Interior.

OFFICIAL BUSINESS
PENALTY FOR PRIVATE USE $300

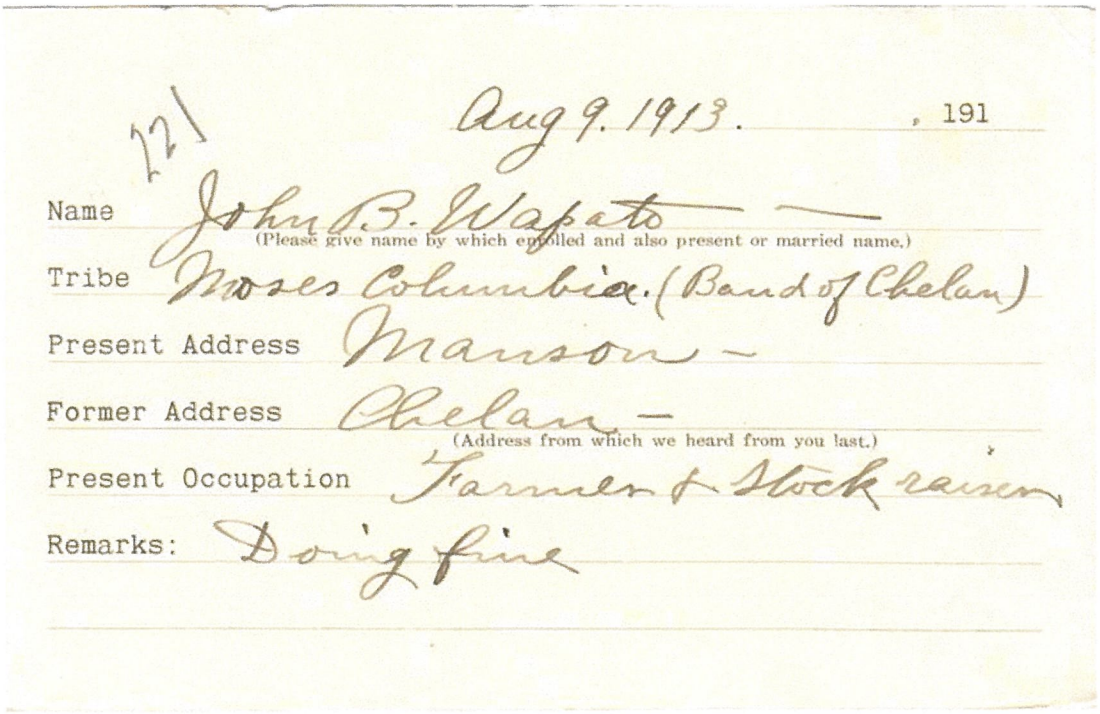
Mr. M. Friedman

Supt. U. S. Indian School

Carlisle

Pennsylvania

6—3305



221

Aug 9. 1913. , 191

Name John B. Wapato
(Please give name by which enrolled and also present or married name.)

Tribe Moses Columbia. (Band of Chelan)

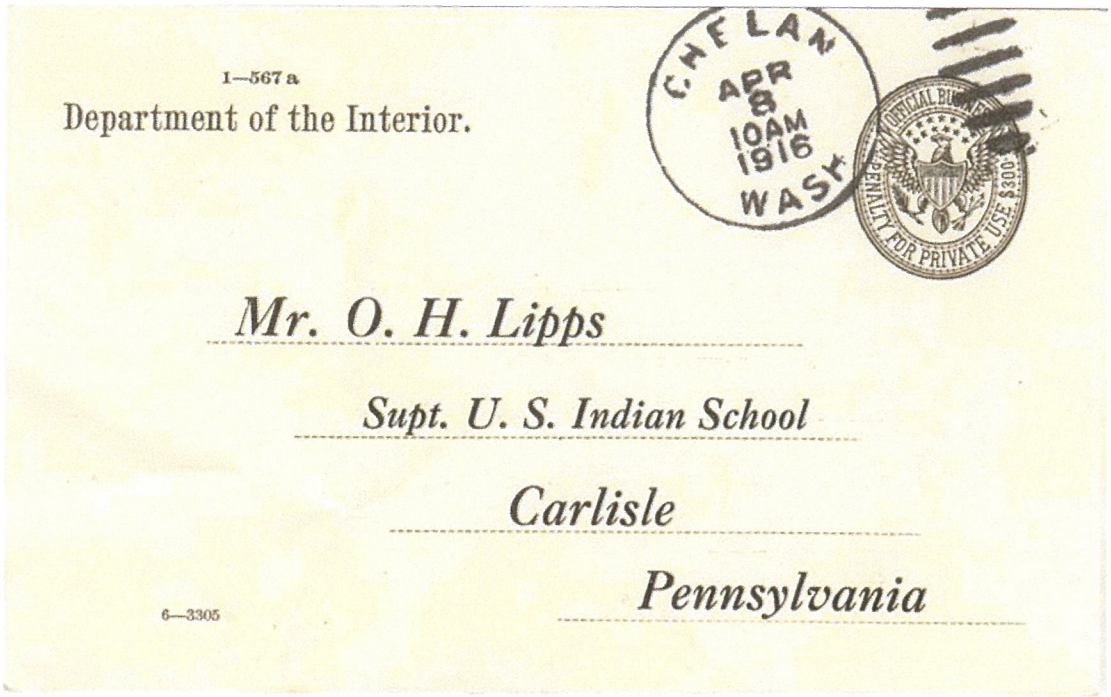
Present Address Manson -

Former Address Chelan -
(Address from which we heard from you last.)

Present Occupation Farmer & Stock raiser

Remarks: Doing fine

And John's final update to the school is dated April 7, 1916.



1—567 a

Department of the Interior.

CHELAN APR 8 10AM 1916 WASH

OFFICIAL BUSINESS PENALTY FOR PRIVATE USE $300

Mr. O. H. Lipps

Supt. U. S. Indian School

Carlisle

Pennsylvania

6—3305

April 7th 1916

Name John O. Wapato

(Please give name by which enrolled and also present or married name.)

Present Address Manson, Wash.

Present Occupation Farming

Remarks: Father and I have been raising fruit have suffered like the rest of apple [farmers?] bad market conditions but will stay anyway and make out.

"Father and I have been raising fruit, have suffered like the rest of apple [farmers?] bad market conditions but will stay anyway and make out."

To me the most compelling information in these updates to Carlisle is included in the August 1910 Record of Graduates and Returned Students. There, in answer to question number 9 "Tell me anything else of interest connected with your life," John responds as follows by describing his goal at that time:

To take Allotment on South Half of Colville reservation and to breed and raise fine thorough bred horses.

I find this significant because it suggests an independence of mind and a desire to leave his father's allotment on the north shore and strike out on his own. In item five he said he was "working for father." Item six asked "What property in the way of land, stock buildings or money do you have?" John responded with "Stable of six race horses." In August 1910 John was 29 years old. He was married to "Theresa Kematok" he said in item 1. He gave his name as John Baptist Wapito, the same spelling of Wapato that he gave when he entered Carlisle. John and Theresa had married on July 4, 1903 according to an article in the Chelan Leader newspaper. They had a boy named Ben in 1907 who died at age 3 in 1910. They had a girl named Dorothy on December 3, 1909 and she was less than one year old in August 1910. In summary, John was married with an infant daughter, living on his father's allotment, working as a farmer for his father and he owned six race horses. He had

always loved horses and loved racing horses. He indicated that he wanted some land of his own and a life of his own for himself and his family. For reasons we don't know, this dream did not become reality. Instead John and his family continued to live on his father's allotment for the rest of their lives.

Let me return now to the death of John's grandfather, Wapato John, in September 1911, for another glimpse of John B. Wapato. In April of 1911 Wapato John and Peter Wapato agreed to sell most of their allotment land to the Lake Chelan Land Company which was developing the north shore area as irrigated orchard land.

The Chelan Leader, April 27, 1911

56,000 For the Wapatos

Special Agent Lipps Pays for Allotments

Money Will Be Invested Here

Indians Seek Agent's Advice as to the Best Disposition to Make of their Money

Old John and Peter Wapato received $56,000 in cash this week, which is the total purchase price paid by the Lake Chelan company for portions of these two Indians' allotments. Of this sum Peter received $26,000 and Old John $30,000.

The money was handled through the Indian bureau of the interior department and Special Agent Lipps paid the money to the Indians.

Several months later Wapato John died.

The Chelan Leader, *September 14, 1911*

John Wapato, the head of the Wapato family of Lake Chelan Indians, died at his home near the mission church last Thursday [September 7], after a sickness of only three days from fever. He was buried in the Wapato burial ground Saturday [September 9]. This old Indian was nearly ninety years of age [born about 1825]. , and he had lived on the shores of Lake Chelan for many years. His aged wife is sick also, and it is expected that she will not long survive her husband.

Wapato John's wife, Madeline, did not die at this time and survived until 1930. However, the Interior Department had to hold an heirship hearing to sort out who should inherit interests in Wapato John's remaining allotment land.

TO MARY ANN ABRAHAM. 5-108

NOTICE OF HEARING TO DETERMINE HEIRS

Decedent Wapato John, or Ne-quel-e-kin, M.A. '8.

Notice is hereby given that on the 16th day of January, 1912, at Chelan, Washington, I will take testimony to be submitted to the Secretary of the Interior for the purpose of determining the heirs of Wapato John deceased.

All persons having an interest in the estate of the decedent are hereby notified to be present at the hearing and furnish such evidence as they desire.

(S) O. H. Lipps,
~~Superintendent~~ Supervisor and Special Disbursing Agent.

Dated this 13th day of December, 1911. 6—2540

CERTIFICATE OF SERVICE.

I hereby certify that I have this, the 19th day of December, 1911, personally served a copy of this Notice of Hearing to Determine Heirs on Mary Ann Abraham at Mission, Wash.

(S) B. F. Emery,
Supt of Live Stock,
Colville Reservation, Wash.

FEB - 6 1912
File 11503

AFFIDAVIT OF JOHN B. WAPATO,
Grandson of Wapato John, Deceased.

State of Washington,)
County of Chelan.) SS.

Personally appeared before Oscar H. Lipps, Supervisor U. S. Indian Service, one, John B. Wapato, who upon oath deposes and says:

"My name is John B. Wapato. I am an adult member of the Moses Agreement band of Indians, and live with my father, Peter Wapato, on his allotment on Lake Chelan, in Chelan County, Washington. I am grandson of Wapato John, or Ne-quel-e-kin, Moses Agreement Allottee No. 8, deceased. I was educated at a Catholic Mission school and at the Carlisle Indian school, and most all of the Indians living on Lake Chelan depend on me to read and write their letters and to interpret for them in all business transacted with the Government."

"My grandfather, Wapato John, died in the month of September, 1911. He was about 83 years old when he died. He left surviving him at his death a wife, named Madalene, or Madeline, two sons and two daughters whose names are Sylvester, age about 57 years; Peter, my father, age about 56 years; Mary, widow of Ustah, age about 55 years; and Mary Ann, wife of Johnny Abraham, age about 40 years. He also had a son named Charlie Wapato who died more than five years before my grandfather died. Charlie left four children surviving him when he died. His oldest son, Matthew was found dead at Yakima something over one year ago. Paul Wapato, Frank, or Paschal, Wapato and Annie Agnes Wapato, all children of Charlie Wapato, were living when Wapato John died."

"Further in this matter I declare my entire disinterestedness."

John B. Wapato

Subscribed and sworn to before me this, the 20th day of January, 1912.

Oscar H. Lipps.
Supervisor U.S. Indian Service.

John Baptiste served as interpreter at the heirship hearing for his grandfather, Wapato John, and indicates that he frequently acts as an interpreter and scribe for the Indians living at Lake Chelan.

In 1958 Eva Anderson published a series of interviews under the title "Dr. Isaac Hubbard, 1878-1959: Manson's Pioneer Doctor." The essays were included in her 1980 book Pioneers of North Central Washington. I quote from page 560 of this book.

Among Dr. Hubbard's best Manson friends were Indians, principally members of the Wapato tribe. When the Hubbards first arrived, for a short time [probably in the summer of 1917] they lived in a box tent on the lakeshore. It was boarded up part way and covered with canvas. One night about eleven o'clock, two Indians appeared at the screen door.

"You the doctor?" was their query. "We got a sick baby."

So Dr. Hubbard accompanied them and treated the child (Pete Wapato). His visitors were Louie and Ed, the baby's uncle.

"When I got there," says Dr. Hubbard, "little Pete was in bed with his mother (John's wife). [This is John Baptiste Wapato, Peter Wapato's oldest son and the older brother to Louie and Ed. The mother is Theresa and Pete was born November 25, 1916.] He had a burning fever and was suffering from

pneumonia. Naturally, he was scared of me, a strange doctor. I'll never forget how tenderly his mother quieted him with a sweet Indian lullaby. After that night, she and I were always good tillicums [friends].

Theresa Wapato died young at the age of 35. Her obituary appeared in the Chelan Valley Mirror of March 6, 1919.

OBITUARY

On Sunday, March 2, Theresa Wapato, wife of John Wapato, passed away after a lingering illness of tuberculosis resulting from an attack of influenza last November. She was born in Snoqualmie, Washington, in 1884. The greater part of her life was spent near Cashmere until 1906 when she married John Wapato since which time they have lived in Manson and at the time of her death in Chelan. She is survived by her husband and three children; Dora, age nine, Daniel, age five, and Peter, age two. The funeral took place from the Catholic Church in Manson, Father P. Ryan, of Wenatchee, officiating. Interment was made in the Indian cemetery at Manson. The father has the sympathy of the community.

Card of Thanks.

To my friends and neighbors, who so kindly assisted me during the illness of my wife, I wish to extend my sincere thanks. JOHN B. WAPATO.

The marriage year cited in the obituary differs both from the 1903 Chelan Leader newspaper account and from the 1908 Chelan County marriage of record.

John, Theresa and their children had lived on his father's allotment land during their marriage. John's father, Peter, was a widow himself with two bachelor sons, Louie (31) and Ed (24), and one married daughter, Lucy Evans (21), and two single daughters Margaret (19) and Agnes (11). No doubt the two families merged, with Margaret and Agnes picking up some of the functions left vacant by Theresa's death to care for her husband, John, and Theresa's young children, Dora (9), Daniel (5) and Peter (2). And Dora, as the oldest sibling, probably took on some of her mother's functions with regard to her two young brothers. It couldn't have been an easy situation.

Then Daniel died at age nine in 1922, just three years later.

Little Daniel Wapato, age nine years, died Thursday, May 16 at 9 p.m. after a short illness. The funeral was held Wednesday evening at the Indian cemetery.

Card of Thanks.

I wish to thank my friends for their help and sympathy during the illness and after the death of my son, Daniel Wapato. Peter.

Chelan Valley Mirror, with a photo from Walt Thayer's collection showing a 1930 Fourth of July celebration scene at Wapato Point involving horse racing.

PICTORIAL PAST: WAPATO POINT RACES

In 1929, John Wapato, in an effort to revive horse racing interest in Chelan, opened up his exercising tract on Wapato Point for racing and rodeo shows. Amusement money became scarce during the Depression years. Wapato quit the rodeo business in 1933. [As we will see, horse racing continued at Wapato Point at least through the summer of 1934.] *The point, however, continued to be a favored spot for dances and picnics until it was closed to the public during the early days of World War II.*

Death seemed to be piling onto this John B. Wapato family.

Dora had been attending Manson schools and she graduated in the class of 1929.

Then we read in the Chelan Valley Mirror of May 15, 1930, under "Manson Locals":

Dora Wapato, who has been a patient at the St. Anthony's hospital for the past few weeks, returned home Tuesday.

Tragically, on September 2, 1930 Dora died at age 20. The Chelan Valley Mirror of September 4 carried the following story.

Font size

BiggerResetSmaller

Dennis King Photography Historic to Modern Photos of North Central Washington

Manson High School Class of 1929

Dorothy Wapato

Back to Class of 1929

FUNERAL RITES HELD FOR DOROTHEA WAPATO TODAY

Funeral services were held today for Miss Dorothea Wapato, age 20, who passed away Tuesday night at 8 o'clock. Miss Wapato had been suffering from poor health for the past year. She was the daughter of John Wapato. Her mother passed away a number of years ago.

The Catholic funeral services were held this afternoon at the home of Peter Wapato and at the graveside. Interment was in the church yard of the Indian church at Manson.

Miss Wapato was well known here, having been born at Manson and attended grade and high school there. Many of her friends and friends of the family were present at the services today to pay their last respects to a departed dear one. The floral tributes were many and beautiful.

The final act in the burial services was a chant or prayer, in Indian by the Indians themselves.

The pall bearers were girls of the Manson Band; Arlene Keys, Helen Peterson, Marjorie Corbin, Elizabeth Barkley, Orpha Stutsman and Lorene Thrash. The broken wheel was carried by Miss Helen Corbin and was emblematic of the fact that of the seven girls who entered the Manson Band together, Dorothea was the first to be called on.

Font size

BiggerResetSmaller

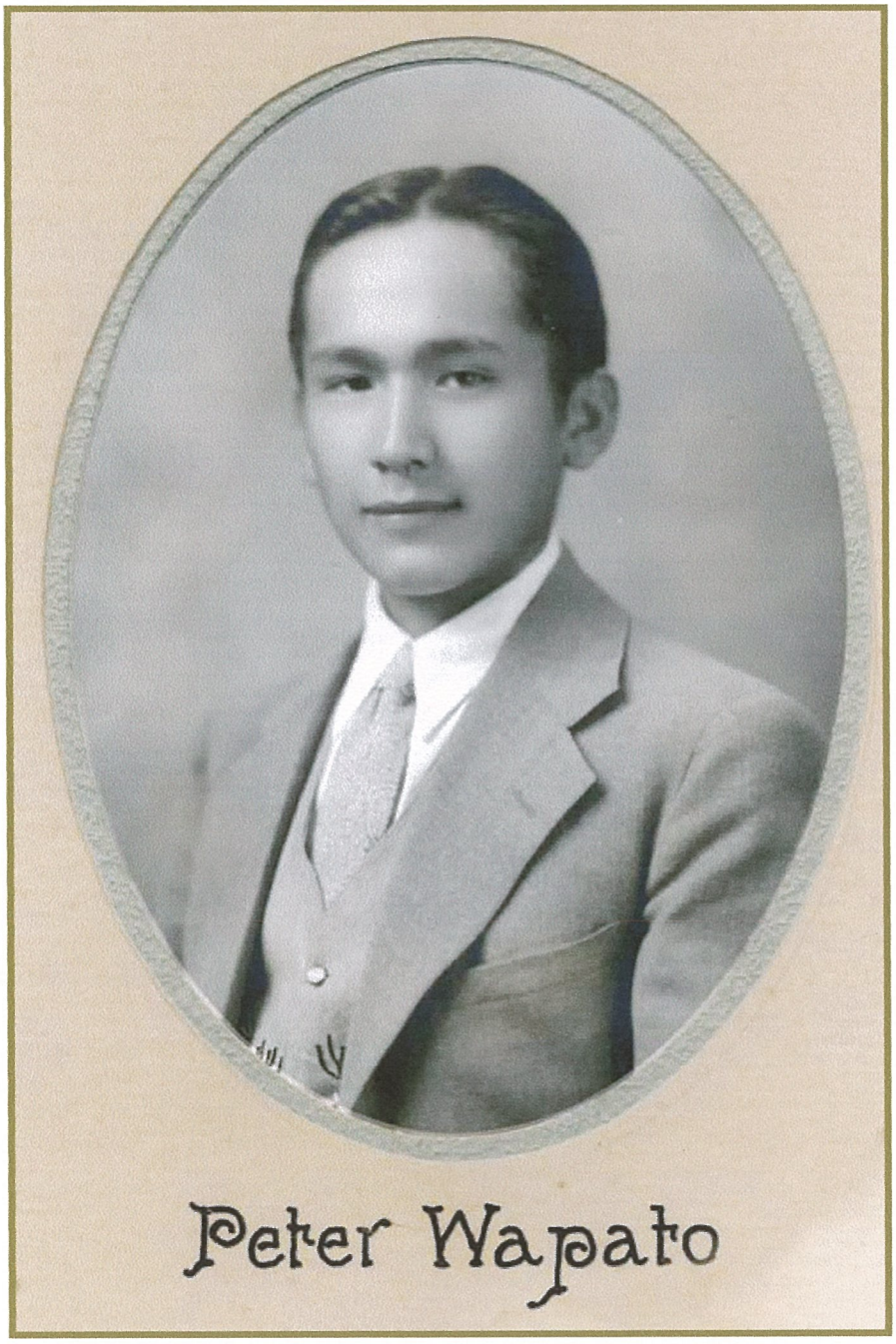
Dennis King Photography

Historic to Modern Photos of North Central Washington

Manson High School Class of 1934

Peter Wapato

Back to Class of 1934



In honor of her memory as a member of the Manson band, the organization was present in full uniform and at the grave played "Nearer My God To Thee."

Dora had been an attractive and popular high school girl and had many friends.

Just what her illness was isn't given in the newspaper.

Meanwhile, the last remaining child of John B. and Theresa Wapato, Peter, was attending school and growing up. He was born November 26, 1916 and was 15 years old when his sister Dora died in 1930.

When Peter was 10 years old, the Chelan Valley Mirror printed the following story on January 13, 1927.

Peter Wapato met with quite an accident on Tuesday evening on the way home from school by coasting down the hill by the school house and running into Mr. Early Davis' barn.

This was January, with snow on the ground, and I expect Peter was sledding down the hill just behind the school house.

Peter entered high school in early September of 1930, virtually at the time that his sister Dora died. Some of his high school activities are captured in stories appearing in the Chelan Valley Mirror over the next several years.

Chelan Valley Mirror, October 9, 1930

Those who attended the Home Coming and Football game this week end at Pullman were Miss Margaret Schultz, Mr. Howard Beighle, Mr. Ray Jewett, Earl Williams and Peter Wapato.

Chelan Valley Mirror, November 20, 1930

The following people spent the week end in Seattle to attend the football game and on business: Mr. and Mrs. McCord Taylor, Nevin Bennett, Mr. and Mrs. Howard Beighle, Peter Wapato, Mr. Fred Burrow, Mr. H. W. Reaugh, Mr. and Mrs. C. W. Corbin, Helen and Stanley, they were accompanied by Miss Helen Shelton and Jim Perry of Lakeside.

Chelan Valley Mirror, December 14, 1933

Students on the high school honor roll for the last six weeks include Benna Stutsman, Mary Morse, Betty Morris, Effie Fisk, Eugene Jensen and Peter Wapato.

Chelan Valley Mirror, February 15, 1934

The Senior class held a stag party Saturday evening at the home of Ivan Grey, the occasion being Ivan's nineteenth birthday. The guests were Archie Davis, Marion Bumgarner, Ted Fels, Paul Russell and Peter Wapato. The senior class is made up of all boys with the absence of absence of Betty Morris, who is now on the coast.

Chelan Valley Mirror, March 22, 1934

High school students on the honor roll the past six weeks period were Peter Wapato, Mary Morse and Bunah Stutsman.

Chelan Valley Mirror, May 3, 1934

Peter Wapato will be valedictorian and Archie Davis will be salutatorian of the 1934 Manson senior class.

Chelan Valley Mirror, May 24, 1934

The Senior class took a skip day trip Tuesday, after school, and went to the head of the lake, returning Sunday evening. They hiked to Rainbow falls and to Dompke lake. Those making the trip were Betty Morris and her mother, Paul Russell, Peter Wapato, Marion Bumgarner and Archie Davis.

Peter graduated with the Manson high school class of 1934 at 17 years of age. His graduation photo shows him to be a handsome young man.

Chelan Valley Mirror, June 28, 1934

Edward and John Wapato have just returned from a motor trip over North Central Washington, made in the interest of advertising the two big days of horse racing and rodeo to be staged at Wapato Point the afternoons of July 3 and 4.

John B. Wapato | Lola Ross | Peter Wapato | Glenn Ross | Eddie Wapato

May 14, 1946

Here stands five of my
Very dear friends.
Dated May 14th 1946
Adam H. East.

John, Lola. Pete Glenn and
Eddie.

My good friend
Peter Wapato 101 years (90 or 91 maybe)
old. and his two Sons
John and Eddie. My niece and
Nephew Lola and Glenn Ross.
Adam H East.

AE

John B. Wapato, Peter's oldest son
1881 - 1949 (68)

Peter Wapato, Wapato John's 3rd son
1855 - 1949 ('94)

Eddie Wapato, Peter's 3rd son
1895 - 1948 (53)
died in auto crash in 1948

John Wapato says they are much encouraged with the prospects for a grand celebration here and he expects a large crowd to assemble here over the holidays.

Mr. Wapato is in receipt of letters from Bill Bob of Monse and Mathew Lee o Yakima, stating that a number of the Indians and their racing horses will be here to take part in the meet.

The races will be held the afternoon of the 3rd and 4th, immediately after the ball game. The plan is to have five races each afternoon, as well as a bronc-busting contest.

Each afternoon there will be two free-for-all races (one a short race and the other a long race), a girls' race, a local boys' pony race, and a saddle race. It is possible there may be some other matched races.

John Wapato promises that there will be something doing all the time. There will be Indian games and dancing in the evening.

Chief Peter Wapato, in full dress, pictured above, will be the master of ceremonies at the race and rodeo meet.

On September 30, 1937 the Chelan Valley Mirror ran this story about young Peter Wapato:

Peter Wapato left Sunday for Seattle to enter the fall quarter at the university.

This refers to the University of Washington, where his older brother, Louie, had attended and received a law degree. Presumably, Peter was living and working at Manson for the three years since he had graduated from high school until he went to the University of Washington. I am unable to find his name in the annual yearbooks of the University of Washington, the Tyee, for the school years 1937-1938, 1938-1939, 1939-1940 and 1940-1941. However, I did find Peter Wapato listed in the Tyee for 1941-1942. Peter is listed as a member of Ammonii Socii. "Ammonii Socii is made up of chemists and chemical engineers. The organization promotes good fellowship and furthers the social activities of its members." There were 37 members along with four officers and one faculty advisor listed by name. The 1943 and 1944 Tyee's do not list Peter Wapato as a member of the Ammonii Socii club and they don't seem to have a general student listing in these years. Later information, as we will see, says he worked in the shipyards, presumably in Seattle, during the war years before returning to Manson and living on his grandfather's allotment land where he grew up.

Chelan Valley Mirror, September 9, 1948

Three Wapato brothers, Eddie, Louie and John, and John's son, Peter, were driving east enroute to Spokane to attend the races on the following day. They had left home about four o'clock

and when in the Ephrata-Soap Lake area going at the speed of about 30 miles , they came up behind a large logging truck, which they did not see for two reasons, according to Peter who was driving. First the truck had no tail flair and secondly, a car without dimmed lights met them at the same time, and they went into the rear of the truck.

Eddie, Louie and Pete were all quite seriously injured and were taken to the Ephrata hospital where Eddie passed away Monday. Louie is in very critical condition with chest injuries and Pete, who was thought hurt the most badly is improving. He has a broken neck and other injuries, but has been able to talk to the family about the accident and give the particulars.

Chelan Valley Mirror, October 7, 1948

Louie and Peter Jr. Wapato have returned to their home from the Ephrata hospital. They are up a little while but will be quite some time before they are able to be out and around.

On April 21, 1949 the Chelan Valley Mirror published the obituary for John Baptiste Wapato who died on Sunday evening, April 17, 1949, according to the obituary; his gravestone says he died on April 16, 1949.

JOHN WAPATO RITES HELD AT WAPATO HOME

Father Eugene Duffy Officiated; Burial In Indian Cemetery

Funeral services for John B. Wapato were held Wednesday afternoon at 2 p.m. at the Peter Wapato home with Father Duffy of Wenatchee officiating. Sung during the service in English were "Mother Dearest," "Mother Fairest" and "Jesus, Jesus, I'll Never Sip Ever More" and "Passion Song" in Indian. Pallbearers were John Cleveland, Mose Cleveland, Sam Miller, Frances Abraham, Jack Timentwa and William C. Evans. Burial followed in the historic Indian cemetery at Manson. Smith Funeral home of Chelan was in charge of arrangements.

John B. Wapato died at his home in Manson Sunday evening following a brief illness. Born in Chelan on July 3, 1881, he had lived in this area all his life. He was a graduate of Carlisle university in Pennsylvania and was a member of the Catholic Church. He was married to Theresa Nakoks in Chelan in 1918. Mrs. Wapato preceded him in death.

[John entered Carlisle Indian Industrial School in Carlisle, Pennsylvania in 1898 for a five-year stay, but he was expelled for conduct in 1900. He said he learned the English language and how to play cards while he was there. The Chelan Leader published John's marriage to a woman "from the Wenatchee precinct" on July 4, 1903. John B. Wapato and Theresa Naches applied for a marriage license with Chelan County on 7-14-1908 and it was certified on 8-17-1908. A large set of Wapato Indian genealogy records refers to John's spouse as Teresa Nakoks

Tress Jim Naches and refers to the 1908 marriage. And informal census on June 15, 1910 called her Theresa Kemat(que). Theresa died March 2, 1919 at age 35, having been born in 1884 in Snoqualmie and grew up near Cashmere, the area of the Wenatchi Indians. Theresa is referred to in other genealogies as being a daughter of Doc Jim, who lived in Cashmere. This Doc Jim was also known as Alexis. Alexis died in 1912 and is buried with a headstone in the Cashmere Indian Cemetery.]

Survivors include his father, Peter; one son, Peter; one brother, Louie; two sisters, Margaret Wapato and Mrs. Lucy Evans; and two nephews, Bob and Billy Evans.

Chelan Valley Mirror, January 5, 1950

Wapatos File $70,000 Damage Suits

Two damage suits, each for $35,000 were filed in the Chelan county superior court last week on Tuesday just after the jury session had closed. The two suits, although filed separately, are both the outcome of the same car-truck crash, which occurred five miles east of Moses Lake September 5 of last year, and were filed by Peter Wapato Jr. and Louie Wapato, Peter's uncle.

The accident occurred when a car driven by Peter, with John, Eddie and Louie Wapato as passengers enroute to Spokane, crashed into a parked truck, killing one and seriously injuring

some of the rest of the party. Peter filed a suit for $35,000 against Ralph Shirley and Trevor Troyser. In filing the complaint he alleges that at &:15 p.m. on September 5 while driving east on Highway No. 7 he crashed into the rear end of a 10-ton truck and trailer belonging to Shirley, which was parked on the highway. Troyser was the driver of the truck, Peter said, and there were no lanterns nor flares either behind or at the side of the parked vehicle.

The second suit, filed by Louie Wapato, asks for the same amount.

Only Louis' suit seems to have proceeded to trial and in it Louis asked for a total of $38, 839.40 to cover medical expenses ($1,039.40), lost wages ($2,800.00) and pain and suffering ($35,000.00).

The defendants in the suits gave the court written answers to the charges on March 15, 1950, charging "negligence of the plaintiff [Louie] and the driver of the car [Peter] in which he was riding." Of the ten items of negligence cited by the defendants, perhaps the most potent were the last two:

9. Operating the automobile when the driver of the car was under the influence of and affected by the use of intoxicating liquor.

10. That the plaintiff himself was independently guilty of contributory negligence in voluntarily riding in the car driven by Peter Wapato, Jr. after the plaintiff knew, or in the exercise of care should have known, that the driver, Peter Wapato, Jr., was under the influence of and affected by the use of liquor, and was further guilty of contributory negligence in failing to warn or caution his driver against his excessive speed and that they were approaching the defendants' truck and trailer."

On May 15, 1950 superior court judge Fred Kemp announced the verdict of the jury hearing the case.

We, the jury in the above-entitled cause, find in favor of the defendants and against the plaintiff, Louis Wapato;

And the plaintiff having filed and presented to the Court a motion for a new trial, or in the alternative a judgment notwithstanding the verdict, and the Court, after having heard the arguments in support thereof, having entered an order denying said motions;

WHEREFORE, by virtue of the law and by reason of the premises aforesaid, IT IS ORDERED, ADJUDGED AND DECREED that Louis Wapato recover nothing from the defendants in this action and that the defendants have judgment against the plaintiff, Louis Wapato, for their costs and disbursements incurred in this action, as provided by statute.

The next time we hear of young Peter is in the Chelan Valley Mirror of December 22, 1955.

Peter Wapato died Tuesday in Chelan

Funeral services to be held tomorrow at Robert Evans home

Peter Wapato, 39, died Tuesday morning December 20 at the Lake Chelan Community Hospital following an extended period of ill health. [Anecdotal evidence says he died of alcohol abuse.]

He was born November 26, 1916, at Manson, Washington. His father, John B. Wapato, preceded him in death in 1949. His mother who was born Tresa Jim of Cashmere, died in 1918. He was the grandson of Peter Wapato Senior, the original owner of Wapato Point, and the last surviving member of a family of several children. [I haven't managed to determine when Wapato John's youngest daughter, Mary Ann Wapato Abraham, died. She is the only one of Wapato John's children who also may have been still living in 1955.]

A graduate o Manson High School, Peter Wapato was valedictorian of his class. Later he attended the University of Washington majoring in Chemical Engineering.

During World War II he worked in the shipyards and has worked in various places but his home was with Manson relatives.

Surviving him are two aunts, Mrs. Lucy Evans and Miss Margaret Wapato; one uncle, Louis Wapato; three cousins,

Robert Evans, William Evans, and Eddie Wapato, as well as many more distant relatives. [I don't know who the cousin Eddie Wapato referred here could be. Lucy's only children were Robert and William and Lucy's siblings, other than Peter's father, had no children. Lucy had a brother, Eddie, an uncle to young Peter, but he died in 1948.]

Funeral services will be held tomorrow, Friday, at 10 a.m. at the home of Robert Evans. Graveside services will follow at the Wapato Point graveyard. Smith Funeral home is in charge of arrangements.

With the death of young Peter Wapato at 39 years of age in 1955, the line of John B. Wapato came to an end.

Summing Up

John Baptiste Wapato led a quiet and uncontroversial life until he participated in the murder of his uncle Charles. He had married before the murder incident and was preoccupied with a growing family afterward. Whatever emotions had driven him to participate in the beating of his uncle, afterward he assumed a background role as a translator in Indian/non-Indian interactions. He continued to pursue his lifelong love of horses. Despite his acknowledged facility in both English and Indian language, he left no record in either language of the most pivotal event in his life, the murder of his uncle Charles.

Louie Wapato

By John V. Peters

Louie Wapato was born on March 30, 1888 at Ellisford, Washington according to his obituary, although he gave the U.S. Social Security system the birth date of March 31, 1888. Ellisford is located north of Omak along the Okanogan River. It is about halfway between Tonasket and Oroville. Louie's mother, Yacine, was attending a church meeting there at the time of the birth, according to Louis' younger sister, Margaret, in an interview given to Alice Bumgarner in early 1982. Louie was Yacine's third child. The oldest was a girl, Nancy, born in 1879, and the next was a boy, John Baptiste, born in 1881.

The first public mention of Louie came in the Chelan Leader in 1902 when Louie was 14 years old.

Chelan Leader, November21, 1902

Louie and Peter Wapato, allotment Indians, got a bear Saturday up in the mountains opposite 25-mile creek, under circumstances which took nerve such as warriors of olden time possessed. They were out hunting and came upon a bear track leading to a cleft or narrow cave in the rocks. They went in and followed it up until the passage became a mere slit in which Peter lay down and crawled in sideways carrying a torch, Louie

waiting outside. Presently Peter saw something move, which he poked with his gun barrel, to be sure it was Bruin. Then he fired and it jumped up and he shot again killing it.

The next public notice of Louie also involved a killing, this time when Louie shot and killed his uncle Charles, Peter's oldest brother.

Chelan Leader, August 17, 1906

Charley Wapato Killed [Saturday, August 11]

Fatally Shot by His Nephew Louie Wapato

Charlie Wapato, one of the most industrious and best respected of the Chelan Indians, is dead; and his nephew, Louie Wapato, is in the hands of the law and must answer for his death.

I've given here only a bit of the first part of the long article that covers Charley's killing, the inquest into his death, the possible motivation for the killing and other matters. I examine all of these things in detail in another essay devoted solely to the murder. The long newspaper article on Charlie's death jumps back and forth from reporting to opinion. I will quote the article in sections that separate reporting from opinion and I will arrange these sections by topic for clarity.

Chelan Leader, August 17, 1906

The inquest:

An inquest was held at 2 o'clock Monday afternoon [August 13, 1906], immediately after the arrival of County Attorney Crass from Wenatchee. A jury consisting of J. W. Chatfield, Jay D. Berrier, A. F. Cox, J. A. Larrabee, W. P. Ridenour and S. M. Campbell, was empaneled.

A number of witnesses were examined…

The tragedy occurred last Saturday evening [August 11, 1906] between eight and nine o'clock on the public highway near the Indian allotments about eight miles west of Chelan.

While Charley Wapato, the victim, was driving home in an empty hay rack, he was overtaken by his nephew, John B. Wapato, who rode up on horseback. The long-standing family quarrel was renewed and blows followed. While they were thus engaged, Peter Wapato, father to John B. and a half-brother to Charley, came up and took part in the fight. He knocked Charley down and pounded him into insensibility. At this time Joe Mishka, one of Charley's white neighbors, and John Abraham took charge of Charley and his team and started to drive them home. A mile farther on they were overtaken by Louie Wapato, a younger son of Peter's, who rode up and deliberately fired into the prostrate body of the injured Indian,

with a 30 caliber rifle. The bullet entered the breast near the base of the neck and passed entirely through the chest, causing instant death.

These are the facts substantially as testified to at the inquest by Joe Mishka, who was an unwilling witness to a part of the tragic enactments and who alone of all the witnesses, except his own wife, could give a lucid detailed account of the affair, and by John Abraham, who was the only witness to the shooting.

News of the crime did not reach Chelan until the next morning [Sunday, August 12, 1906]. Judge C. C. Campbell and Undertaker W. R. Higgins and several other gentlemen went out immediately to Charley's place and brought the remains to town for the purposes of an inquest.

The remains of the deceased showed that the beating administered before the shooting occurred had been merciless. The features were pounded almost out of semblance to a human countenance.

…and the jury returned the following verdict:

State of Washington—County of Chelan

Before C. C. Campbell, deputy coroner

In the matter of the inquisition upon the body of Charley Wapato, deceased.

We, the undersigned, the jurors summoned to appear before C. C. Campbell, deputy coroner of the county of Chelan, at Chelan, Washington, on the 13th day of August, 1906, to inquire into the cause of death of Charley Wapato, find that the said Charley Wapato came to his death in Chelan county, state of Washington, on the 11th day of August, 1906, and that his death was caused by a gun shot wound, said shot having been fired by Louie Wapato.

Dated this 13th day of August, 1906

F. Cox, Foreman, S. M Campbell, J. A. Larrabee, J. D. Berrier, J. W. Chatfield, W. P. Ridenour

Immediately following the report of the coroner's jury, Louie Wapato was arraigned before Justice C. C. Campbell and formally charged with the crime of murder. Through his attorney, R. W. Starr, of Waterville, he waived preliminary hearing and was bound over to the superior court without bail. He was then taken to Wenatchee Tuesday morning and committed to the county jail to await trial.

The Editor's Opinion

Apparently referring to the condition of Charley's features after the beating administered by Peter and John B. Wapato, the editor comments:

The trial, which will probably be had at the November term of the superior court, is likely to bring out many facts in connection with the tragedy which are not now known, and it is not unlikely that Louie will not be held alone responsible for the killing.

While Louie was residing in the Wenatchee jail awaiting his trial, the following article appeared.

The Chelan Leader, November 9, 1906
"Sportiest" Indian in West

The Seattle Times space-filler in Wenatchee apparently "saw visions and dreamed dreams" when he wrote the following, which will be interesting reading to Lake Chelanites:

One of the most conspicuous characters in attendance at the Harvest Festival held in this city last week and one of the best known in the county, is John B. Wapato. Wapato has been called the "sportiest" Indian in the west and if a vast knowledge of horse racing, baseball and the less strenuous game of poker be accepted as indications of sporting blood the title has not been misplaced.

Wapato was born on the shore of Lake Chelan twenty-four years ago, his parents being the well-known Indians Mary and Chief Wapato of Central Washington fame. For the past few years he has he has devoted his entire time to horticulture and

the raising of fast horses. Three of the best animals on the grounds last week were those bearing the Wapato colors. One Eye, Little Buck and Alamandra. His apples and pears won two prizes at the Portland Exposition and are eagerly sought by commission men visiting the lake region.

The Wapato family is one of the most affluent in Chelan county, so in 1898 he was sent to the Carlisle Indian school which he attended two years, learning while there to speak fluent English and play baseball, football and cards. In these accomplishments, as in everything he undertakes, he ranks as a topnotcher. He is worth $15,000 and is still unmarried.

Regarding whether John Baptiste was married at this time, we may quote the Chelan Leader.

July 17, 1903

John B. Wapato, a grandson of the ancient house of Wapato, united his matrimonial fortunes with a young and comely klootchman from Wenatchee precinct on the 4th of July. We haven't had the pleasure of an introduction to the bride but understand she's all right. "Johnnie" attended the Indian school at Carlisle, Pa., for several years and is considered a pretty skookum boy. Success to them.

This article was almost certainly not written by John B. Wapato or the result of an interview with him. Although a very capable

writer in English, John B. Wapato has nothing in his background to suggest that he gave this interview or wrote up the story. On the other hand, as we will see again and again, Louie had a personality and temperament perfectly consistent with making up this story with its gross factual inaccuracies and aggrandizement of the Peter Wapato family.

Louie Wapato may have given the Seattle Times space-filling reporter in Wenatchee this distorted and inaccurate account of his brother's background and life. Or, this essay may simply be a creation of Louie Wapato, who was in jail in Wenatchee charged with the first-degree murder of his uncle Charles and awaiting trial. We will learn that Louie is very creative and inventive in writing up false narratives. Louie was probably the most literate member of his family even at this time. Louie was 18 years old at this time and had been attending Chelan schools. When the article says John B. is principally interested in horse racing and gambling, I think we can believe it. When it says he is the son of an Indian chief and that his mother's name is Mary, we know this is incorrect on both counts. John B.'s great uncle, Silicosasket was the last chief of the Entiat tribe. John B.'s father was not a chief and was named Peter; his mother's name was Yacine or Hyacinth, not Mary. John B.'s stay at the Carlisle Indian school, intended to last five years, ended after about a year and a half when he was expelled for behavior. The conflation of the family of

Peter/John B./Louie with the Wapato John family and its honorable heritage seems to be a deliberate ruse to elevate the standing of the murderous trio of Peter/John B./Louie in the public mind. Whether this article actually appeared in any Wenatchee paper or in the Seattle Times is an open question. We only know that the Chelan Leader' editor, DeWitt C. Britt picked up on it somehow and put it in his paper on November 9, 1906, along with his skeptical remarks at the front end of the article. Britt seems to label the material in the article as visions and dreams, perhaps politely indicating that the "facts" in the article cannot be relied upon.

Personally, I wonder if the article was intended, just before Louie's murder trial got underway, to soften and improve the image of the trio Peter/John B./Louie, even though only John B. is mentioned by name. It looks very much like the kind of thing that modern lawyers or public relations people might do to turn public opinion in a positive direction toward Louie as a member of a prominent and respected family, as portrayed in the article. Charles, the murder victim, had no such public advocate singing his praises, his character or his heritage. And the article may have helped to soften the jury's judgment at trial when they found Louie guilty only of manslaughter and recommended a suspended sentence from the judge in the case. Later instances of Louie fabricating "news" articles for

publication in the Chelan Valley Mirror in later years, 1936 in particular, suggest strongly that he was following a pattern he started earlier in this 1906 story.

Another interesting facet of the Peter Wapato family is that every male family member, starting with Peter, awarded themselves the title of Chief down through "Chief" Bill Wapato who died in 2003. This is in stark contrast with Wapato John himself, who never labeled himself a chief, and all four of his other children and their families as well, who don't seem to have adopted this convention of awarding themselves chief-hood. Peter himself was the third son of Wapato John. Even had his father been a chief there were two older sons standing in line in front of him as head of the Wapato family. The oldest, Charles, was murdered by Peter/John B./Louie, possibly to remove him from his position as spokesperson for the broader Wapato family and associated Indians. Wapato John had grown older and feeble and had retired from a public role. Peter's other older brother, Sylvester, didn't look like a threat to Peter's desire to push himself forward as an Indian Chief and leader of others. However, Peter never became a leader of more than his own immediate family.

The Republic, Wenatchee, Washington, November 15, 1906

Louis Wapato, the Indian who killed his uncle, Chas. Wapato, near Chelan several months ago, will be tried next week commencing Monday. The jurymen are summoned for that date. It is likely that there will be some difficulty in securing a trial jury as the case has attracted considerable attention. R. W. Starr, of Waterville, is the attorney for the young Indian. He is charged with murder in the first degree by Prosecuting Attorney Crass. Attorney Starr, it is said, wants the prosecuting attorney to withdraw the charge and allow the boy to plead guilty to manslaughter and thus avoid the expense of a trial. This he has refused to do, but is willing to substitute the charge of murder in the second degree, without a trial, and it is possible that the case may be compromised yet.

The Republic, November 22, 1906

Wapato Murder Case
Indian is On Trial for the Killing of His Uncle

The young Indian, Louis Wapato, is on trial this week for the killing of his uncle near Chelan some months ago. Much time was spent in securing a jury. After exhausting several venires [A judicial writ used in summoning persons to appear in

court to serve as jurors.] the following jury was secured: C.W. McMullen, W.A. Grant, C.H. Graves, Grant Paton, S.F. McEdowney, E. France, G.L. Boyd, F. French, Chas. Farrow, J.K. Newkirk, L. Meeker, John Doty.

Frank Reeves and R.W. Starr are defending the prisoner and Prosecuting Attorney Crass is assisted by A.N. Corbin.

The jury was secured Wednesday and it is thought that the case will occupy the rest of the week.

The Chelan Leader, November 23, 1906

There is said to be some danger of an Indian outbreak at Wenatchee if Louis Wapato is convicted and there is talk of calling for troops. The town is said to be full of Indians.

This appears to have been an imaginary scare story, ginning up the myth that Louie Wapato was regarded as an innocent victim with great support from his fellow Indians. There is no evidence in the Wenatchee newspapers for any gathering of Indians in Wenatchee to support Louie or for any other reason. Nor is there any evidence of anyone calling for troops to put down any Indian uprising over Louie's possible conviction for murder or for any other reason. This brief article looks like the 'fine Italian hand' of Louie at work from his jail cell, perhaps working through his lawyers.

The Republic, November 29, 1906

Gets Off Easy
Louis Wapato Found Guilty of Manslaughter.
Suspend Sentence
Jury Recommends Suspension of the Sentence on Account of the Boy's Youth

Louis Wapato, who was on trial last week for the murder of his uncle, Charley Wapato, at Chelan, August 11, was practically acquitted by the jury.

The case had occupied most all of last week. Several days were consumed in securing a jury. The arguments were made Saturday and the case reached the jury about five o'clock Saturday evening and after about thirteen hours deliberation the following verdict was reached.

"We hereby find the defendant guilty of manslaughter and on account of his youth and circumstances of the case, we recommend that sentence be suspended."

The following jury tried the case: C.W. McMullen, W.A. Grant, C.H. Graves, Grant Paton, S.F. McEldowney, E. Grance, G.L. Boyd, F. French, Chas. Farrow, J.K. Newkirk, L. Meeker, John Doty.

It is said that the first ballot stood seven for manslaughter and five for acquittal. The verdict rendered is considered a compromise.

Judge Steiner on Tuesday evening had the seventeen year old boy brought before him and followed the recommendation of the jury. Sentence was suspended, pending good behavior. Judge Steiner has already shown himself at least not opposed to that prerogative, having suspended sentences on nine young men in this district already, seven in Okanogan county and two in Douglas.

Louis felt very happy on being allowed freedom. He is a great fiddler and was accustomed to playing and dancing in the jail for hours at a time.

Attorneys Reeves and Starr, who conducted the defense of young Wapato, feel much elated over their success.

This article states that several days were consumed in forming a jury and the arguments were made to the jury on Saturday. There is no reporting of the testimony given at the trial. I know from the court records that motions were made by the defense and I'll cover those shortly. The trial record itself doesn't include the testimony given by witnesses. Apparently, no record was kept of anything but official motions and instructions by the judge.

The Chelan Leader, November 30, 1906

The case of Louis Wapato, on trial during last week charged with the murder on the 11th day of August last, of his uncle, Charlie Wapato, was brought to a close Sunday by the jury bringing in a verdict of manslaughter. The verdict was as follows:

"We hereby find the defendant guilty of manslaughter and on account of his youth and the circumstances of the case, we recommend that sentence be suspended."

The case, which was tried in the Superior court before Judge Steiner at Wenatchee, has caused widespread interest, on account of the youth and promise of the prisoner, who although an Indian, is unusually bright, and was a member of the Chelan high school and altogether the most popular Indian in this section.

Many of those familiar with the circumstances of the tragedy believed that the evidence would in all likelihood convict him of murder in the first degree, but somehow when the testimony was given before the jury it was very weak and the defense made out a strong case.

At the time of this writing the judge had not made public his decision, but it is thought that it will probably be in conformity to the recommendations of the jury, which means that Louie Wapato will be given his freedom during good

behavior and a fighting chance to make something of himself, instead of being forever damned by association for a term of years with hardened criminals. Should he choose to commit other lawless acts, he can be rearrested at any time and sentenced to Walla Walla to serve a term in the pen. His release under such circumstances it is thought will exert a beneficial influence upon other Indians, because they will be made to know that if they get Louie into trouble it will be "all day" with him. Aside from that fact, the conviction for manslaughter hanging over his head for the next five years will not give encouragement to other hot bloods to follow his example. The boy is but 18 years old.

A message from Wenatchee Tuesday evening confirms the foregoing, and said the Judge's decision would be rendered Tuesday evening, and that it was expected he would give Louie a suspended sentence.

Having been charged with first degree murder, put on trial, found guilty of manslaughter, given a five-year prison term and put on probation for this term rather than being sent to prison, Louie returned home and returned to school in Chelan, where he was in the eighth grade in the 1906-1907 school year and was considered a gifted student in languages.

Louie apparently began high school with the 1907-1908 school year. The Lake Chelan History Notes for Spring 1987 on page 9 states:

Attending Chelan High School in 1907 were Elmer Pershall, Harry Higgins, Carl Odgen, Harry Long, Hartley Shepard, Edwin Bash, Raymong Dickson, Louis Wapato, Emme Stillwell, (----) Riley, Sarah Shepard, Bertha Caswell, Mabel McPherron, Susan Caswell, Robert Little, Emsley Ridenour, Curtice Dille, Margaret Lucas, Irene Long, Emma Storhow, Lottie Bayles, Marie Kingman, George Richardson, Asbury McPherron, Newt Field and Purl Foote. Teachers were Professor and Mrs. Cook.

Dora Storhow wrote a letter to her older sister, Emma, published in the Okanogan County Heritage magazine (Vol. 33, No. 1, Winter 1995, pages 4-6) recalling her memories of the Wapato family and of Louie. Chelan High School records show that Emma Storhow graduated in 1909, two years ahead of Louie. Dora and her family "moved to Okanogan in 1907," she writes. Apparently her older sister remained in Chelan to finish high school there in 1909. Dora wrote:

Louie went to high school when my older sister did. At that time, Latin was taught in all four years of high school. Louie was very well liked by everyone. He was exceptionally good in Latin and helped any of the other kids who needed it.

He [Louie] *was gone about four months* [during his incarceration and trial for the murder of his uncle Charles], *then he came back to school. Our teachers told us before he came back not to ask him any questions or talk about it at all. I don't think anyone did.*

Other than Louie's facility with languages, most of what we know about his high school years relates to sports. A photo published in the Spring, 1987 Lake Chelan History Notes identifies Louie as one of eleven members of the 1908 Chelan High School football team, apparently in the Fall of Louie's sophomore year. The 2004 Lake Chelan History Notes gathered information on "Chelan Town Teams" from the early 1900s. Louie is listed as one of nine members of the 1909 baseball team and again on the 1911 team, apparently during Louie's sophomore and senior years. A photo of the 1911 baseball team, including Louie, was published in Images of America: Lake Chelan Valley, page 51. The names associated with this photo correspond exactly to the 1911 baseball team. The photo seems to be erroneously identified as the 1910 team.

In the summer following Louie's junior year in high school we have this notice in the paper.

Chelan Leader, June 23, 1910

W. E. Gurr and Louie Wapato went to Pateros last Sunday to assist the ball team there in a game against Brewster. On

account of many fielding errors made by both teams, the scores ran high, Brewster winning the game 15 to 13.

Chelan Leader, September 24, 1909

Louie Wapato, one of the Chelan high school's students, has been employed during the past two weeks by the government's special Indian commissioners as interpreter in the negotiations that have been had over the sale of the Wapato allotment lands. He will resume his studies next Monday.

Louie continued his schooling and graduated from Chelan high school with the class of 1911. He was one of four graduating seniors that year: Foster Luce, Miles Shepherd, Sarah Shepherd, and Louis Wapato. As an aside, Louie's obituary refers to him as Louie and not Louis; Louie seems to be the name he and his family used. Louie was 23 years old at the time of his high school graduation in 1911.

Chelan Leader, September 21, 1911

Louie Wapato left Sunday [September 17] for Seattle and has entered the state university for the coming year. He will enroll for the classical course. Louie possesses an unusually bright mind, and as he is a faithful student, he will undoubtedly make the most of the opportunities afforded by a college course.

The state university referred to is the University of Washington in Seattle. Louie entered the university in the 1911-1912 school year.

In the Wapato archives of the Lake Chelan Museum is a document that purports to be a copy of an article that appeared in the Chelan Leader of September 28, 1911. Oddly enough, the lower right hand side of the copy contains a section dated January 10, 1908 followed by two old advertisements, one for J. C. Townsend, Painter and Paper Hanger of Chelan and one for umbrella repairs by Wm. T. Bumstead of Chelan. The piece seems to be a joke almost certainly perpetrated by Louie and probably put together much later, perhaps in 1936 because we will see something similar occurring in that year. There really was an issue of the Chelan Leader dated September 28, 1911 but this article did not appear there, or any other issue of the newspaper. I think this is a good example of Louie's writing ability and of his personality and character. I will give the article in full.

September 28, 1911

LOUIE WAPATO MAKING GOOD

Chelan Indian Given Tryout on University Eleven

When Louie Wapato departed last week to enter the State University at Seattle, the News predicted a bright future for the

young Indian, especially in athletic circles. That he is sustaining our prediction is evidenced from the following, taken from the Seattle Times of Friday [September 22, 1911]:

Chief Louis Wapato—"Big Chief," they call him—donned the white man's war clothes last night and joined Coach Dobie's football squad at the state university. A full blooded Wapato Indian, Chief Louis plunged through the fast practice work and listened intently to the coach's swift talk to the men.

And when it was all over, and he had rubbed himself down in the gymnasium, Chief Louis admitted smilingly that he had enjoyed every minute of it.

At the Chelan High School from which "Big Chief" graduated last year, his record of athletic prowess stand unparalleled. In football, he played fullback and was a member of the team last year which held Wenatchee to a 11 to 0 score. He joined the Chelan High school nine as catcher when he was in the seventh grade, and acted as backstop for four years. In track, he has been especially active, representing Chelan one year at the championship high school meet held on the university campus. His record for the quarter mile is something under 54 seconds.

All of Chief Louis' athletic exploits have been performed without the aid of a coach, as Chelan supports self-trained teams only, so he will receive his first real football training under Dobie,

who may be able to develop in the Wapato Indian a football star equal to any turned out by Carlisle.

And Chief Louis has the physique from which a good player might be built under the new rules. When he weighed in last night, he reached the mark of 148 pounds, every ounce of it sinew and muscle.

The gay green of the freshman cap appealed to "Big Chief" when he stepped upon the campus and he was one of the first underclassmen to wear the required headgear, which contrasts strangely with the dark face. In the freshmen-sophomore fight held Tuesday night, Chief Louis was a dangerous contestant and fought through the entire hour's battle.

Chief Louis has entered in the college of Arts and Sciences, and when he finishes his course, expects to take up the law. But just at present he is after a football "W," which he wants to tuck away in his room at the Chelan ranch of his family, together with his school letter.

Coach Dobie spent the first part of yesterday's practice in a blackboard talk to the squad and outlined several new plays.

A letter from Arthur Campbell to his parents states that he discovered Louie as well as Emsley Ridenour, lying on the ground and tied hands and feet, as he was strolling about the

campus, the two having evidently been overpowered by a band of sophomores.

The 1916 Tyee, the annual University of Washington book on the school and its graduates for that year, gives the name of each graduate, their degree and all of their activities and associations over their university career. For Louie, the Tyee gives: "LOUIE WAPATO, Law, Manson". There is nothing about any sports activities over his five years at college, nothing about any associations or honors in sports or academics. The real Louie Wapato seems to have been the farthest thing from "Big Chief" while on the campus; he seems to have been virtually invisible. He attended for five years and he received a degree in law; that's all we know.

On December 23, 1911, following a petition submitted by Louie and his attorneys to the Chelan County Superior Court in Wenatchee, Judge William A. Grimshaw reviewed Louie's compliance with his probation conditions related to his manslaughter conviction on November 25, 1906. Judge Grimshaw ordered that the manslaughter conviction "is hereby vacated, set aside, and held for naught, and the said cause against the said defendant, Louie Wapato, is hereby dismissed and the defendant, Louie Wapato, is fully discharged." Legally, Louie Wapato was now a completely free man and showing promise by attending the University of Washington.

He continued attending the university until he graduated after five years schooling in 1916 with a degree in law, apparently returning to Manson over the summer vacations during his school years and at certain other times.

The Lake Chelan News-Leader, June 17, 1915

Louis Wapato returned to Chelan Friday from Seattle, where he has been studying in the State University.

The Chelan News-Leader, December 23, 1915

Louis Wapato, who is attending the University of Washington in Seattle, arrived Saturday night, and will spend the Christmas vacation with friends here.

Louie spent five years at the University of Washington and graduated in 1916 with a degree in law. There is no evidence that he ever applied for the bar or gained the right to practice law. To an observer, this seems odd; Louie was probably one of the first Indians in Washington State to obtain a degree in law. At the time, this was a bachelor degree. Neither Louie nor any of his family members left any comment on his failure to join the bar and practice law after spending so many years obtaining a law degree. One gets the impression that such a thing never occurred to Louie or his family members. We will see that Louie's personality seems to take him in other directions from the probity usually expected of attorneys.

Whether his participation in the murder of his uncle played a role in his later life is unclear. Louie never addressed this question one way or the other; he never spoke of that murder to the end of his life.

Louie returned to Manson and his father's allotment after graduating from college. He didn't set out on his own, despite his college degree, nor did he seek to establish a life independent of his father.

We next hear about Louie from of Dr. Isaac Hubbard's recollections of events that occurred in 1918. Eva Anderson conducted conversations with Dr. Hubbard (b. 1878, d. 1959), published as "Manson's Pioneer Doctor" by the Wenatchee World newspaper in 1958 and later included in her 1980 book Pioneers of North Central Washington. From pages 548-549 of the book we read:

"I was young," says Hubbard, "and here on a trip in 1918. [Dr. Hubbard was 40 at the time.] *A bunch of fishermen took me with them on a ten-day trip up Railroad Creek...Lyman Lake...and glaciers. If anything would sell an Easterner on this country, that's the deal. See those oldtimers,"* [as] *he indicates Adam East, Louis Wapato, Kaylor (father of Roy), Osea Thunhurst, and Tom Kussmall and Lindsley, the photographer. "Tender-foot" was the name applied to three of us, and for our embarrassment, the others tried all kinds of tricks.*

"It was a marvelous trip—10 wonderful days," reminisces Dr. Hubbard. "Each of us had two pack ponies. Each had his own job too. Louie Wapato and Kaylor were in charge of pack ponies. Thunhurst kept fires going. Adam East and I took care of tents and bedding, and made up the bunks.

"Because we were greenhorns," Hubbard relates, "the other guys, especially Indian Louie Wapato, tried to frighten us. He kept talking about bears, and scanning the forest for BEARS. Taking him seriously, we watched anxiously too. Louis Wapato carried a revolver. Pretty soon he was missing from our party, and then we heard shots 'Bang!...Bang!' Thunhurst grabbed his .22 rifle and rushed to Lou's aid. Kaylor, pale as a ghost, held tight to the horses. My own knees began to tremble.

"After some time Wapato reappeared. 'Bear got away,' he informed us.

"Throughout the rest of the day and that night we were under considerable tension. But the next day Louie confided, 'Just big joke on YOU'."

This memory gives the impression that Louie was an uneducated Indian who spoke English in short phrases without proper diction. However, as we know, this was just two years after Louie completed law school at the University of Washington. Was this persona of an uneducated Indian jokster what Louie was seeking to project at the time?

Louie now disappears from public view until September 30, 1927 when the Spokane Chronicle published the following story involving alcohol.

WAIVES RIGHT TO JURY TRIAL

Federal Judge J. Stanley Webster will be judge and jury in the case of Louis Wapato, Indian accused of introducing intoxicating liquor into Indian country.

Wapato, who previously entered a not guilty plea, today waived his right to a trial by jury. Testimony will be presented to Judge Webster who will decide the case.

I haven't found how this case turned out.

I found another copy of a purported newspaper article, this one dated only Feb. 5 with nothing to indicate the year. Two-thirds of the page is taken up by Chinook language translations into English. I believe this is another creation by Louie Wapato and never appeared in any newspaper. The last person mentioned in the article is Dorothy Wapato, the daughter of Louie's brother John Baptiste, and she is referred to as the "star guard on the girls' basketball team at Manson high school this year." Dorothy graduated from Manson high school in 1929, so I would date this document from the school year 1928-1929. Here is the article in full. It has a familiar feel as coming from the hand of the "Big Chief."

Family Of Peter Wapato Shining Stars In Athletics

CHELAN, Feb. 5 [1929].

Every member of the family of Peter Wapato, Lake Chelan Indian, has had the distinction of making an athletic team in some sport. It is an honor that no other Indian family in North Central Washington has ever equaled. In fact, if one member of a family makes a team it is a rare occasion. The Wapatoes not only made the teams but were usually the star of the team on which they played.

John, the oldest of the family, donned the moleskins to play fullback on the Carlisle football team under "Pop" Warner.

Louis played football for Chelan high and the University of Washington, playing at halfback; catcher on the baseball team and guard on the basketball for Chelan high school. He was a member of the University of Washington track team, running the 440 and the mile.

Ed played fullback on the football team and guard on the basketball team for Chelan high school.

Margaret played guard on the girls' basketball teams of both Chelan and Manson.

Agnes played forward on the girls' basketball team at Manson.

Dorothy, the granddaughter, is the star guard on the girls' basketball team at Manson high school this year.

This is the second time that Louie has made up a story about his physical and athletic prowess. As a high school student Louie was admired for his academic skills, not for any physical or athletic skills. The Chelan Leader editor expected that he would do well academically at the University of Washington without any hint that Louie had any notable physical or athletic skills. Yet this is the second phony news story Louis had written that completely ignores his academic achievements and concentrates on his non-existent athletic skills. One can only wonder about the psychology behind this obsession.

But even when Louie tackles the issue of family athletic skills and achievements he fantasizes. For example, John Baptiste did not play football during the year and a half he spent at Carlisle before he was expelled for behavior. John did write to the Chelan Leader describing a Carlisle football game that he watched but he never suggested that he was on the football team. There is no public evidence that Louie played on any sports teams at the University of Washington. Louie did play football and baseball at Chelan high school but no one suggested that his play was outstanding. Ed may have played football and basketball. And Margaret and Agnes probably did play basketball. The most accurate reference is to Dorothy,

John Baptiste's daughter, who was one of the better basketball players on her high school team. Probably it was Dorothy's success on the basketball court in 1929 that set Louie off on his peon to the entire Peter Wapato family, with the exception of Louie's sister Lucy who is not mentioned.

Ray Bumgarner's memories of Manson were published in the Wenatchee Daily World on January 20, 1993, when he was 82 years old. Ray came to Manson with his family in 1920 when he was 10 years old. Ray got to know the Indians well. "He hung around with the Wapato brothers," the article says; this would have been Louie and Eddie Wapato. "They had orchards. I worked FOR them at times. They had an open-air dance hall down at the neck of Wapato Point and we'd have jitney dances for a dime. I took tickets and they did all right. I helped Peter, Louie, and Eddie Wapato sell firecrackers on July 4th. What a time! One time Eddie chewed half of Louie's ear off in some fight…." This fight probably took place in the summer of 1929 or 1930, when Ray was 19 or 20 years old. There are photos of Louie that show a bite shaped chuck of his left ear missing.

The next public notice of Louie came in late 1930 when he again landed in court.

Chelan Valley Mirror, December 11, 1930

FINE POINT LAW BROUGHT OUT AT L. WAPATO TRIAL

An interesting point of law, at least to the citizens of this community, was brought out in the case of the State vs. Louie Wapato, who had posted $25 bond and stood trial on a drunk charge, the trial being held Saturday afternoon at the city hall.

W. M. Emerson, local attorney, defended Mr. Wapato and pleaded that the court had no jurisdiction in the case, as Mr. Wapato is an Allotment Indian, and as such, can be arrested on his premises only by a Federal officer. Mr. Wapato was arrested by Charlie Wheeler, Chelan county deputy sheriff.

When it was learned by Jay Adams, prosecuting attorney that Mr. Wapato was an Indian who had shared his tribal relations and still held an allotment, he agreed with Attorney Emerson's contention, and the case was dropped and the bond money returned.

According to Mr. Emerson and Mr. Adams, the law on this technical point is this: An Allotment Indian, who has not severed his tribal relations, cannot be arrested while on an Indian reservation, for committing a crime, by other than a Federal officer; but an Allotment Indian can be arrested by any officer, if he commits a crime anywhere off of a reservation.

But white people, for committing a crime, can be arrested any time, off or on an Indian reservation and they may be arrested by any peace officer, Federal or otherwise.

Presumably Louie, now 42 years of age, was making use of his legal training, but surely his five years of training at the University of Washington could be turned to better use with more social purpose than fighting his own public drunkenness charge.

Chelan Valley Mirror, March 15, 1934

Manson organized a baseball team with Louie Wapato as coach and Orval Williams secretary and treasurer. Twenty-two turned out for practice last Sunday. They are planning to enter the Methow valley league. On March 24 there will be a dance at the community hall to raise money to buy suits for the boys.

Finally Louie is finding an outlet for his fondness for athletics. Louie was 46 years old at this time.

We now advance to 1936, when Louie perpetrates a hoax on the Chelan Valley Mirror and gets them to publish a phony story about Wapato John and others. The story purports to be an obituary of Wapato John from September 1911 published in the Chelan Leader. First, let me give the actual notice of Wapato John's death which appeared in the Chelan Leader in 1911.

The Chelan Leader, September 14, 1911

John Wapato, the head of the Wapato family of Lake Chelan Indians, died at his home near the mission church last Thursday

[September 7], *after a sickness of only three days from fever. He was buried in the Wapato burial ground Saturday* [September 9]. *This old Indian was nearly ninety years of age, and he had lived on the shores of Lake Chelan for many years. His aged wife is sick also, and it is expected that she will not long survive her husband.*

That is the sum total of what was published about Wapato John following his death.

Now we can look at the creative invention of Louie Wapato. Louie seems to have begun by constructing, once again, a phony document of what purports to be an article originally printed in the Chelan Leader 25 years before, but with no specific date given. The editor of the Chelan Valley Mirror seems to have accepted Louie's document as valid and the article is printed in the Chelan Valley Mirror on September 3, 1936 as a feature of the week from 25 years ago.

Louie also created a one page document of his article with a different title from the newspaper article, "NE-QUIL-E-KIN WAS BORN AT MOUTH OF THE ENTIAT RIVER", adding his own "editor's note" at the beginning and adding an old advertisement "PASTURE FOR STOCK, or can take a few head to winter.—C. E. REDDING, Entiat" at the end of the article, perhaps to lend the illusion of authenticity to the piece.

Louie's "editor's note" reads as follows:

(Editor's Note—The following interesting account of the death and burial of Ne-quil-e-kin, or Wapato John, as he was better known, is from the files of the Chelan Leader of 25 years ago, and is reprinted from the Chelan Valley Mirror of September 3rd. Many old timers in the Entiat district will remember Wapato John and his little store at the mouth of Wells Coulee.)

We might note a few things about this editor's note. Wapato John grew up as a boy in the Entiat district but didn't live there as an adult. Wapato John was far better known to the residents of Manson and Chelan and the Lake Chelan district than he was to people in the Entiat district. This reference to the Entiat district seems to reflect Louie's odd sense of humor. He seems to have loved to tweak the white man's beard, so to speak, by seeing how far he could strain the white man's credulity. In a sense, Louie, who was a master of language, was using language as a weapon to twist reality through words and see if he could get others to accept his versions of reality. This is the definition of propaganda. But what is Louie's motivation? As far as I can tell, his goal was to elevate the Peter Wapato family above all other Indians by writing or re-writing the actual history of the Wapato family. Like any good propagandist, Louie mixes bits of fact with masses of untruth to lend credibility to his accounts.

Here is the article as it was published.

Chelan Valley Mirror, September 3, 1936

The Feature of the Week = 25 Years Ago

Nequilekin Has Crossed Divide

Mid the chanting of a requiem rendered by four kloochmen [women, in Chinook language]*, the remains of Ne-quil-e-kin, of* [should be "or"] *Wapato John, were laid to rest behind the old church on the reservation last Saturday.*

The exact age of the old Indian patriarch is unknown, but as near as can be ascertained from those best informed as to his career he was in the neighborhood of 85 at the time of his demise. [This implies that he was born in 1826.]

Ne-quil-e-kin was born at the mouth of the Entiat river. About the time the first white man made his appearance in the west and the first white settlement in Washington had been established at old Fort Okanogan and Portland was a mere hamlet. [Fort Okanogan was founded in 1811. Portland was named in 1845 and incorporated as a city in 1851.]

During his boyhood days he had come in contact with missionaries and traders and that evidently gave him a desire to learn the ways of the white man, for a the age of 16 [in 1842 in Louie's scenario], we are told, he made the journey to Portland and went to work for a meat company.

[A more reliable guide is a biography published in History of North Washington in 1904, which states: "In his earlier days, he desired to become more acquainted with the civilization the whites were bringing in, and therefore went to the Willamette valley and became well skilled in farming and other important industries. During those years he was called Jack almost universally." This gives a much different impression from Louie's statement that Wapato John "went to work for a meat company."]

It is not known how long he was in Portland, but he is said to have acquired many of the commercial instincts of the white man. Returning to Lake Chelan while a young man, the Indian took up a ranch on what is now known as the Charles Navarre place, at the mouth of Wells Coulee. There he engaged in farming and stock raising. It was while there he acquired the name of Wapato John, "Wapato" being the Siwash word for potato, the name having been given him by the miners and traders who in the early days were kept supplied by him with the spuds grown on his ranch. The business tact acquired by him through his dealings with the whites prompted him to move down on the Columbia river and open up a general store. The goods he kept in stock were packed on horses from Walla Walla, and an interesting feature about his business methods was the crude way in which he kept his books. Each article of merchandise was represented by a certain character, or

hieroglyphic jotted down on paper, the price of the article being retained in the Indian's memory. It is said that in this manner he kept a very accurate account of his dealings.

[There is no basis for thinking that Wapato John was ranching on Lake Chelan where the Navarre or Wells Coulee begins its way from Lake Chelan toward the Columbia river. The Navarre Coulee was renamed Wells Coulee for a few years before the Navarre name was restored. The 1904 biography of Wapato John gives this description: "Returning to the Columbia river in the vicinity of Chelan county, he established a horse and cattle ranch."]

In 1880 the government decided to establish a military post here [on Lake Chelan at the current town of Chelan] *and later on set aside a reservation.*

[This is a jumbled account of what happened. Chief Moses in 1879 went to Washington D. C. and negotiated the establishment of the Columbia reservation which came to include the north shore of Lake Chelan. In 1883, due to white objections, particularly from powerful mining interests, and due to the sparse settlement of the Columbia reservation, the government again brought Chief Moses to Washington D. C. and twisted his arm to negotiate the termination of the Columbia reservation. A consolation for those Indians actually living on the reservation was an offer to give each family a full

section, 640 acres of land, and allow them to remain where they currently resided. The Columbia reservation was set up to help gather the remaining independent Indians in north central Washington onto defined reservation land, thus freeing up all non-reservation land for white settlement. Wapato John and those Indians associated with him were told that they needed to move onto a reservation, either the Columbia or the Colville reservation. Wapato John and his group of Indians moved to the north shore of Lake Chelan, with the concurrence of Chief Long Jim of the Chelan tribe. Their move to Lake Chelan probably occurred in 1880. Wapato John's 1904 biography says this: "When Chief Moses arranged with the government for the reservation on Lake Chelan, Mr. Wapato moved on to the reservation from his former place…." And he, his children and in-laws were issued the 640 acre allotments in 1886. Louie's story garbles this history.]

During 1883 Wapato John came to Lake Chelan and took up allotments for himself and children on what has since been known at [as] *the Wapato Indian reservation.*

[The Moses allotments, as they are called, were given to 40 different individual Indians from Lake Chelan all the way up the Okanogan river to the Canadian border; they were created by the legislation that ended the Columbia reservation and were never defined as reservations. Their exact status was not

clearly defined until Congressional legislation was enacted on March 8, 1906, when the allotments became defined as trust lands, with their legal disposition overseen by the Interior Department.]

He being the first one to take an allotment among a group of several, each a distinct reservation.

[Louie continues to muddy the waters. To begin with the first six Moses allotments, numbered 1-6, were taken by Indians living near the Canadian border under Chief Sarsarpkin. Number 7 was south of the Sarsarpkin allotments and west of the Okanagon river. The first Lake Chelan north shore allotment is number 8 and this one belonged to Wapato John. Again, none of the Moses allotments were ever defined as reservations; this is Louie's invention. Each Moses allotment was assigned to an individual, not to a family and not to a band or tribe.]

Being religiously inclined, he established and built, in 1893, the Catholic church that still is an old land mark on the reservation. The church was built and furnished at his own expense and he continued strong in the faith until a Catholic church was established in Chelan, when the fixtures were removed from the Indian church to the one at this place. For a time after that old John slightly fell from grace, but of late years he has seen to it that services were held every Sunday at his church.

[There is little reason to think that Wapato John was "religiously inclined" but there is plenty of reason to think that he saw alignment with a powerful Western religion as a useful accommodation that would provide protection and advantages to his followers. Aside from occasional visits by a priest, Wapato John conducted services each Sunday for his Indian followers, sometimes with local white people also attending. His messages to his followers at these services had to do with avoiding alcohol, avoiding conflict among themselves and with their white neighbors, and conducting themselves responsibly in all things. These are not specifically "religious" values; they are human values.]

Six years ago [in 1905] *he lost his sight and has remained blind ever since.*

[There is other evidence as well that Wapato John lose much if not all his sight.]

A few days ago an epidemic of biliousness took hold of the Indians on the reservation, several of them were taken sick and the aged Siwash was among them.

The Great Spirit finally called him on Thursday. The funeral services held Saturday were attended by only four Indian women and three boys, the remainder of the Indians being sick.

R. H. Lord happened to be coming by in his auto as the burial was taking place, with him were J. E. Swalwell, Henry Volkmar and Joseph Craig. These four gentlemen were the only whites present at the burial and assisted the Indians in lowering the coffin into the grave.

Wapato John had been married twice. By his first wife, one son, Charles, was born. His second wife was Madeline and as a result of this union two sons, Sylvester and Peter, and two daughters, Mary Ann Abraham and Mary Ustah are now living. Several other children have since died.

The passing of the aged chieftain will bring back recollections of him to the old residents here. During the early days when bad Indians were plentiful in this section, Wapato John was always found to be a friend of the white settlers. He was a man of deep religious convictions and an "honest injun" in every sense of the term. His word being always regarded as good as a bond. He is said to have been a master mind among Indians in the early days, always counseling peace, but firm in standing by his rights and on many accasions [occasions] *he has been known to tie his fellow tribesmen to trees in order to suppress trouble.*

[The article contains some true facts but a lot of imaginative creation. I think that when the article says that Wapato John's word was as good as a bond, this phrasing indicates that Louie, with his legal training, was the author. It is true, for example,

that Wapato John had his first son, Charles, by one woman and the rest of his children by another woman. The first woman was Temis. She and Wapato John had a brief affair and Charles was the result. After the affair with Temis ended, Wapato John married Temis' sister Madeline and they were together until Wapato John died. Temis died while Charles was a young boy and Wapato John and Madeline took him in and raised him. Charles is the uncle that Louie shot and killed on August 11, 1906.]

Spokesman Review, July 27, 1937

INDIAN RESORT AROUSES AGENT

WENATCHEE, Wash., July 26

Automobiles found carrying liquor to Wapato Point, an Indian reservation of about 600 acres on Lake Chelan, will be confiscated, Indian Agent Gordon Johnson, Spokane, warned today.

He made the announcement after Louie Wapato, Indian, had been arraigned before United States Commissioner Jay Adams on charges of having brought liquor to the point. Wapato was ordered released from jail on $500 bond to await trial before Judge J. Stanley Webster in Spokane federal court.

Sheriff Tom Cannon, all his deputies and State Patrolman Sam Knowles were deputized as special officers in the United States

Indian service with power to act at Wapato Point, where all-night dances are held on Saturdays.

In Sunday morning's raid officers seized 20 gallons of wine and beer from some 50 cars parked around the dance hall, Cannon said. Intoxicants are barred from Indian land.

This story appeared first in the Spokesman Review because it is a daily paper. A similar story appeared in the weekly Chelan paper three days later.

Chelan Valley Mirror, July 29, 1937

Wapato Point Scene of Raid; Louis Wapato Placed Under Arrest

Search of Cars Reveals Many Gallons of Intoxicants

Wapato Point, prominent dance hall resort, located a few miles up the east side of Lake Chelan from Chelan, again made the 'headlines,'

When early Sunday morning following a night of revelry at the point, Indian Agent Gordon Johnson of Spokane, aided by Sheriff Tom Cannon and several of his deputies, staged a raid. Liquor of all kinds was greatly in evidence in spite of the fact that the federal laws absolutely forbid bringing intoxicating liquor upon Indian lands.

In the raid upon the cars parked on the grounds the officers seized nearly 20 gallons of beer and wine and every car owner

in which liquor was found could have had their car confiscated under the federal laws, the Indian agent said.

As it was, Louie Wapato was the only one placed under arrest and had a hearing before Jay Adams, U. S. court commissioner, Monday. He will be tried in the federal court in Spokane later. The charge is bringing liquor on Indian land.

All county enforcement officers together with State Patrolman Sam Knowles have now been appointed special officers in the Indian service with authority to make arrests for liquor violations at the point or on any other Indian lands. And Agent Johnson states that from now on persons driving on Indian land and carrying in liquor will have their cars confiscated.

In commenting on the raid, Sheriff Cannon said, 'Wapato Point has been causing a lot of complaint in the past. One woman told me she saw four fights in five minutes, and they were all good fights. We found tipsy people sitting in cars and a lot of those going into the dance hall were drunk.

Spokane Chronicle, September 21, 1937

Indian Interpreters Baffled by Dialect of Aged Chieftain

A lesson in Indian languages was coincident with the trial of Louis Wapato before Federal Judge J. Stanley Webster Monday afternoon.

Wapato, a graduate of the University of Washington law school, was found not guilty of a charge of introducing intoxicating liquor into Indian country. His father, Chief Peter Wapato, 82 years old, was one of the principal witnesses.

The government, knowing Chief Peter couldn't speak or understand the English language, had two interpreters –one a Colville Indian, the other a Coeur d'Alene Indian.

But they couldn't understand the chief.

Chief Peter is a member of what is known as the Moses Columbia tribe—one of the followers of famous Chief Moses who located in the Lake Chelan district. Their language is different than the Coeur d'Alene and Colville dialect.

Son Fills In

So another of Chief Peter's sons, Edward Wapato, was pressed into service as interpreter and the trial proceeded.

The government contended Indian agents had found a bottle of whiskey in a satchel in a car in which Chief Peter and Louis Wapato were riding. They charged Louis with owning the liquor.

But the chief claimed the satchel as his, explaining he picked up the bottle at a dance hall he runs at Wapato point, Lake Chelan.

Judge Webster, who acted both as judge and jury when Wapato waived his right to a jury trial, held the government had not proven its case. He found Louis Wapato not guilty.

Probably by prearrangement among Louie, Peter and Edward, their father Peter pretends he doesn't understand or speak any English, Peter speaks gibberish to confound the interpreters, and Edward acts as "interpreter" to give the testimony the three agreed upon earlier. Result: Louie walks free.

Chelan Valley Mirror, August 28, 1941

Officers Raid Wapato Point

Early Sunday morning Sheriff Tom Cannon, Deputy Ray Brown, and Indian Agent Gordon Johnson arrested five men who were found on Wapato Point with liquor in their possession. This raid was made in answer to requests by many Chelan-Manson residents that something be done about the carousing and accidents at the point. In petitions to authorities, these residents stated that the road between Chelan and Manson was often the scene of car wrecks on the mornings after the dances.

Johnson was sent in from Spokane to raid the point because city and county officials are powerless on Indian property. He said it is especially important to clean up the point now before the hundreds of transient Indian workers arrive for the harvesting season.

Chelan Valley Mirror, August 6, 1942

Louie Wapato met with an accident Monday evening while going to Chelan. He was hurt and his car was badly damaged.

At this point I'm going to introduce another Louie fabrication. I can't prove that Louie was behind it but it has all the earmarks of Louie's fine hand. I believe it came into my hands from a collection of papers and photographs collected by Ray Bumgarner. I have found no other evidence of it. The document looks like an extract from the Chelan Valley Mirror newspaper. The article has the header 39 YEARS AGO and someone, presumably Ray Bumgarner, has written "4/24/85" on the right next to the header and "1946" with a circle around the date on the left of the header. I have examined all the issues of the Chelan Valley Mirror throughout the years surrounding 1946 and have not found this article. Although the article purports to have been written and published in 1946, but it may well have been written in the late 1960s or in the 1970s when Louie and the other heirs to the Peter Wapato allotment land were talking about and negotiating over leasing Wapato Point to a resort developer. The resulting resort opened in 1977.

The article follows in italics with my own comments inserted in brackets in standard text to clarify or correct misstatements and fabrications. The article is in two columns, just as it though

it had been printed in a newspaper, with the first column cut off and ending in mid-sentence.

39 YEARS AGO

Thirty-Nine Years Ago

Wapato Indians have never been approached on the rumored land sale: Bing Crosby or anybody else will have a great deal of trouble getting Wapato Point away from the present residents. Although last week's rumor was "hot as a firecracker and twice as elusive," a recent interview with the Wapato Indians sheds a different light on the story.

"It's all screwy," says Ed Wapato who has spent his entire life on the point. "It would be up to the old man whether he would leave here. His would have to be the final consent and he's backed by the United States government."

Just at this point in the interview "the old man" himself came into the room. Pete Wapato says he is 101 years old and in October he will be 102.

[As clarification, old Peter Wapato died in October 1949 and his gravestone in the Manson Indian cemetery gives his birth as simply 1854. There is no independent information verifying either his birth year or birth month. It is doubtful that Peter himself knew for sure when he was born, but the surrounding evidence of his siblings births suggests that 1854 is about the

right year. This means that in 1946 Peter Wapato would have been 91 years old, not 101 or 102.]

Long, long years ago the Indian agency asked Pete

[Here the article appears to have been cut off. But from objective historical information we may approximate the completion of this sentence with "to sell most of his allotment to the Lake Chelan Irrigation Company. Peter refused to sell, but most other allotment holders did sell their land at this time."]

The article continues in a second column.

About 20 Indians then moved from their various claims on the townsite out to Wapato Point. Chief among these were the Wapatos.

[Historical sources don't support the notion that other Indians, Wapato family members or not, moved to Wapato Point. The other allotment holders, except Wapato John, did sell all but 80 acres of their allotments to the Irrigation Company but they either remained on the 80 acres or moved to Chelan or elsewhere. Louie's remark here seems to want to suggest that Peter magnanimously gathered in the Indians forced off their allotments and sheltered them. Such behavior was not in character for the real Peter, nor is there any evidence for it.]

Pete and his family have been there ever since. The members of the family now include six children, three of whom still live here. They are: Ed, John, Louie, Agnes, Lucy and Margaret.

[The article ignores John's son, young Peter, and Lucy's two sons, Robert (Bob Evans) and William (Bill Evans), still living at this time. And it seems to concede that no other Indians were living on Wapato Point.]

Ed, who is more or less the official spokesman for his father, wouldn't commit himself on whether he thought the point should be sold. "It's awful serious. The old man is pretty old. It would cause an awful strain on him to have any sudden change come into his life."

He did not seem to be in favor of the Indian's piece of land being taken for any purpose, but he did say that the point would be a good place for a resort. After thinking this over for awhile, he added, "I don't think they should get ahold of it. They would abuse it. It might go over and it might not."

And again speaking of his point as fondly as though it were an old friend, he said, "It would be a good spot for a resort, but it must be handled right. They can't abuse it."

Old Pete's father, who lived to be 111 years old, was here at the time the Indian wars were going on.

[Peter's father, Wapato John, didn't know in what year he was born any more than did Peter. However, Wapato John's gravestone in the Manson Indian cemetery states that he was born in 1825. Historical evidence suggests that this is about right. Since Wapato John died in 1911, he would have lived 86 years. It is typical of Louie's other fabrications that he extends the lifetimes of both Peter and Wapato John to 100 years or more.]

Another chief was also in prowess in the Lake Chelan region who was known as "Long Jim." The Indian agency offered him eight sections of land which amounted to 5120 acres, but he decided to go to the reservation instead.

[My historical research tells me that Long Jim and his tribal members were given the same offer as other Indians living on the Columbia Reservation when Congress decided to end that reservation. Any adult Indian, man or woman, residing on the Columbia Reservation could remain in place and receive one section (640 acres) of land as a special Moses Allotment or they could move to an existing Indian reservation, the Colville Reservation being the nearest. I know of only one instance where an Indian chief, Sarsarpkin, negotiated for and received three sections of land for himself and one section each for his five children. Each section was 640 acres.]

The Wapatos did not want to leave and they still don't. They, like many other residents of the Lake Chelan region, are blessed with an inherent love of this country and couldn't think of any other place as home.

[This sentence is obviously written from the narrow perspective of Louie and his immediate family. The national legislation that mandated the sale Wapato allotment lands to the irrigation company stated that 80 acres of each allotment could not be sold, so no Indian actually had to leave their land. Wapato John died soon after agreeing to sell most of his land to the Irrigation Company. Peter agreed to sell at the same time and he also negotiated to hold onto over 100 acres of his allotment land, including Wapato Point. Five of Wapato John's children were living during the negotiations to sell most of their land and all but Peter chose to sell. Some of them remained on their 80 acres and others moved to Chelan or up the Okanagon river, nearer to other Indians. "The Wapatos" in this article refers to old Peter Wapato and most of his children. Peter's youngest daughter, Agnes, on the other hand went to Kansas to attend Haskell Indian high school and then to the University of Kansas and lived away from Lake Chelan the rest of her life.]

Although as his son said, Pete Wapato is pretty old, he is still active. For a good many years he rode in the parades here at the Fourth of July celebrations and also in the Apple Blossom

parades. He is a favorite and familiar figure with all the old timers in the Chelan and Manson vicinity. And he is still the one who has the final word on whether or not the point will be sold.

Tragedy Strikes

Chelan Valley Mirror, September 9, 1948

Three Wapato brothers, Eddie, Louie and John, and John's son, Peter, were driving east enroute to Spokane to attend the races on the following day. They had left home about four o'clock and when in the Ephrata-Soap Lake area going at the speed of about 30 miles , they came up behind a large logging truck, which they did not see for two reasons, according to Peter who was driving. First the truck had no tail flair and secondly, a car without dimmed lights met them at the same time, and they went into the rear of the truck.

Eddie, Louie and Pete were all quite seriously injured and were taken to the Ephrata hospital where Eddie passed away Monday. Louie is in very critical condition with chest injuries and Pete, who was thought hurt the most badly is improving. He has a broken neck and other injuries, but has been able to talk to the family about the accident and give the particulars.

Chelan Valley Mirror, October 7, 1948

Louie and Peter Jr. Wapato have returned to their home from the Ephrata hospital. They are up a little while but will be quite some time before they are able to be out and around.

Chelan Valley Mirror, January 5, 1950

Wapatos File $70,000 Damage Suits

Two damage suits, each for $35,000 were filed in the Chelan county superior court last week on Tuesday just after the jury session had closed. The two suits, although filed separately, are both the outcome of the same car-truck crash, which occurred five miles east of Moses Lake September 5 of last year, and were filed by Peter Wapato Jr. and Louie Wapato, Peter's uncle.

The accident occurred when a car driven by Peter, with John, Eddie and Louie Wapato as passengers enroute to Spokane, crashed into a parked truck, killing one and seriously injuring some of the rest of the party. Peter filed a suit for $35,000 against Ralph Shirley and Trevor Troyser. In filing the complaint he alleges that at &:15 p.m. on September 5 while driving east on Highway No. 7 he crashed into the rear end of a 10-ton truck and trailer belonging to Shirley, which was parked on the highway. Troyser was the driver of the truck, Peter said, and there were no lanterns nor flares either behind or at the side of the parked vehicle.

The second suit, filed by Louie Wapato, asks for the same amount.

Only Louie's suit seems to have proceeded to trial and Louie asked for a total of $38, 839.40 to cover medical expenses ($1,039.40), lost wages ($2,800.00) and pain and suffering ($35,000.00).

The defendants in the suits gave the court written answers to the charges on March 15, 1950, charging "negligence of the plaintiff [Louie] and the driver of the car [Peter] in which he was riding." Of the ten items of negligence cited by the defendants, perhaps the most potent were the last two:

9. Operating the automobile when the driver of the car was under the influence of and affected by the use of intoxicating liquor.

10. That the plaintiff himself was independently guilty of contributory negligence in voluntarily riding in the car driven by Peter Wapato, Jr. after the plaintiff knew, or in the exercise of care should have known, that the driver, Peter Wapato, Jr., was under the influence of and affected by the use of liquor, and was further guilty of contributory negligence in failing to warn or caution his driver against his excessive speed and that they were approaching the defendants' truck and trailer."

On May 15, 1950 superior court judge Fred Kemp announced the verdict of the jury hearing the case.

We, the jury in the above-entitled cause, find in favor of the defendants and against the plaintiff, Louis Wapato;

And the plaintiff having filed and presented to the Court a motion for a new trial, or in the alternative a judgment notwithstanding the verdict, and the Court, after having heard the arguments in support thereof, having entered an order denying said motions;

WHEREFORE, by virtue of the law and by reason of the premises aforesaid, IT IS ORDERED, ADJUDGED AND DECREED that Louis Wapato recover nothing from the defendants in this action and that the defendants have judgment against the plaintiff, Louis Wapato, for their costs and disbursements incurred in this action, as provided by statute.

This seems to be the first time Louie's legal strategies failed. Always before in his tangles with the white justice system he had managed to exonerate himself by muddying the facts and evidence or finding a loophole in the law. In this case he faced a jury, as he had in his trial for first degree murder, but unlike in the murder case he was not in a position to manipulate press reports on the issues and mislead and confuse the jury members through grossly untrue and self-contradictory media reports. In his murder case, he was able to enlist reporters to

paint himself as innocent and the victim as guilty. But in this case he could not use third parties to impose his own version of events. All he could do is make his own assertions in court and that strategy didn't work.

Louie was elected to the Colville Tribal Business Council, the governing body of the Colville Consolidated Tribes, in the late 1950s and early 1960s. He was the Chairman of the Business Council in August 1957; I have a copy of an enrollment action memorandum which he signed on August 8, 1957 as Chairman of the Business Council.

The Wenatchee World in 1996 republished the following item "40 years ago—1956":

Termination of government supervision of Indians on the Colville reservation was denounced by Louie Wapato of Manson. Ending direct government supervision over Indians is proposed in pending legislation before Congress. Wapato contends that too many Indians are not ready to meet the problems of survival if government supervision is withdrawn.

Wenatchee Daily World, March 13, 1962

Indians Need Time, Tribal Leader Says

OKANOGAN

Another point of view on the Colville Indian problem was given at the Okanogan chamber of commerce meeting Monday.

Harvey Moses, Colville Tribal Council member, spoke. Last week representatives of the Colville Indian Association were present.

Moses, in effect, said the Indians can handle their own problems if the white man would give them time to work them out.

Moses said a recent resolution adopted by the chamber of commerce in the county is libelous to the tribal council.

He said councilmen elections are held just like those held anywhere else.

Moses said the tribal council's proposed termination bill now in Washington will give the tribe a knowledge of what they own, before they are forced to terminate. The tribal termination bill would call for gradual termination with development of some of the tribal resources over a long period of time.

Louis Wapato, another tribal member, advocated no termination at all. He cited examples in the past where the Indians have had their rights taken away from them bit by bit. He said Klamath Indians did not get what they should have when they terminated a year ago. Wapato said he would like a chance to develop the reservation before it is sold.

Moses said he felt the law and order jurisdiction problems are not major ones. "The Indians have not gone amuck as many thought they would," said Moses.

"Since the Supreme Court decision on the Seymour case we have strived to close up our law enforcement gap. There are still many problems, but I am confident the tribe can solve most of these by this summer."

The tribal council opposed a bill which would have place the reservation under state jurisdiction in 1961. They are still opposed to any state legislation on the matter. The CIA [Colville Indian Association]*, on the other hand, is in favor of a bill on legislation on the jurisdiction matter by the state.*

Moses said the Indian courts are not as bad as they are made out to be. He said they have been accused of being kangaroo courts. This is not true, he reiterated. He said while no attorneys are allowed at the trials the accused are permitted to have spokesmen and counsel.

He said the tribal council is working with the local police like in Omak, for proper law enforcement.

A somewhat different report of this meeting was reprinted from the Okanogan Chronicle.

Chelan Valley Mirror, March 22, 1962

'Do not destroy the tribe' plea of Wapato at Okanogan meeting

"Do not destroy the tribe," was Louis Wapato's plea at a meeting of the Okanogan Chamber of Commerce last Monday.

Wapato and Harvey Moses of the Colville tribe presented their ideas about termination of existing Indian treaties.

The following account of the meeting is from the Omak Chronicle.

Two points of view on the termination were presented in the second half of the Okanogan chamber of commerce program on that question Monday. Harvey Moses, chairman of the tribal business council, and Louis Wapato, tribal member, represented the two points of view.

Moses made a plea for whites to give the Indians time to work out their own problems. This was in direct response to an appeal last week from the Colville Indian association for the whites to intercede with Congress to get an election on termination very soon.

Wapato, in his half of the program, asked the whites to ask that the reservation not be terminated and that the tribe not be destroyed.

Moses, who disagreed with charges that the tribal system was not democratic, outlined some of the history of the reservation for the chamber after commenting, "We were surprised that our neighbors didn't understand our problems," in reference to a resolution by another chamber of commerce favoring immediate termination.

"We have *a bill providing for termination before Congress," Moses said. "This bill was worked out with group leaders representing tribal members from all part of the reservation and the state."*

Moses explained that he could not delve deeply into the Indian situation in 20 minutes. He was instead, he said, splitting his time with Wapato to allow the chamber to hear the voice of a group which has not yet had its say.

Moses went as far back as 1891 when the Colvilles gave away the north half of their reservation in his history of the Indian problem.

Moses was critical of the CIA [Colville Indian Association] *termination bill, H. R. 6801. "It would set up a sale at appraisal," he said, "but this might not bring a fair value. The price you get depends on a number of factors. How the land is sold and what basis is used for the appraisal would make a lot of difference."*

On state jurisdiction Moses commented, "We are striving to close the gaps in our laws and should have much of this work done this week. It will all be done by the end of the current fiscal year."

Moses said also that the tribes had attempted to get some help with their own law and order system through the state

legislature but the matter failed to gain the support of local representatives and failed.

Wapato put the matter of termination in point-blank terms, saying that to terminate will destroy the reservation and the tribes and put the Indians out on the street or "on hill 57" as he put it.

[Hill 57 is a reference to the Chippewa Indians who had no reservation, no land of their own, and gravitated to an area known as Hill 57 in Montana.]

Wapato said that termination, as described in H. R. 8469, the tribal bill, is the same as outlined by the Commissioner of Indian affairs in his appointment hearing.

"It stops the tribe," Wapato declared. "Once you close the tribal roll the tribe is dead."

On the matter of payment, Wapato said he was certain no fair price would be set for the special rights of Indians, that he doubted if anyone can give a fair value to hunting, fishing, grazing, timber, land and other rights of the Indian.

"And where will you put us?" he asked in conclusion. "We want a chance to develop so that we could be economically independent in the same ways that you are."

Louie was interviewed by Jim Lindston at the Lake Chelan Museum on March 28, 1972 and Jim left a three-page

memorandum of that interview. However, Louie did not address the murder of his uncle Charles, his five-year attendance at the University of Washington or the degree in law he received there. Nor did he address why he did not put his superb education to better effect, why he did not join the bar, why he chose not to practice law, or how he now perceives the arc of his life. So we still have no answers.

On May 15, 1973, when 85 years old, Louie consented to be interviewed by Jeff Wilner as a part of the Northwest Tribal Oral History Interviews program. The interviews filled two sides of one tape, Tape 9, and one side of another tape, Tape 10. These tapes are housed, along with many others, at the Center For Pacific Northwest Studies in the Goltz-Murray Archives Building at Western Washington University. Descriptions of the contents of these interviews are available online but the tapes themselves are only available for hearing by special request at the Center. I am using the descriptions of the interviews here. Louie and two women appear in the interview descriptions. It is clear that the person describing the interviews doesn't know who these women are; the one who speaks the most is referred to as Louie's wife and the other is simply "an unidentified woman." Since Louie never married, we know that the talkative one is not his wife. And since Louie, at this time in his life, is living close by his two sisters, Lucy and Margaret, it is clear that these are the two women with him at

the time of the interview. I believe the interview was conducted at Louie's home, although the online description does not say. I give the two-page description of the interview below and it is available online at http://www.acadweb.wwu.edu/cpnws/nwtribal/nwtribalinv.htm#tape9.

Tape 9

Name: Louie Wapato, Colville (Part I)

Date: 1973 May 15

Interviewed by: Jeff Wilner

Transcript: No.

Alternate formats available: CD with mp3 and WAV files

Description (Side One):

Jeff Wilner introduces Louie Wapato. Louie Wapato introduces himself. He speaks about living on his family's original allotments and tending the apple orchards that his family began after the European expansion into their lands. Louie Wapato speaks about the uses of apples, and the raising up of apple orchards. Louie speaks about the early relations between the white people and the Native Americans. Louie speaks about the formation of the Colville reservation on land that was not particularly desirable to the white people at that time, who had

already colonized the Colville Valley. He speaks about the mineral property rights of the Colville people. He gives a brief history of the Colville reservation land. The effects of the gold rush, and the minimizing of Colville land by the Federal government during the Allotment Act. Louie speaks to the derisive [probably divisive] *effects of the Wheeler-Howard Act (Allotment Act). Louie speaks about his role during the Wheeler-Howard Act hearings. He worked as an interpreter. Louie speaks about his grandfather, where he lived and his orchard. Louie speaks about how his grandfather traded for horses and canoes at The Dalles. Louie recalls Barnaby, who was a powerful Colville. Louie speaks about the qualities of an Indian chief in the early days as compared to what his people require from a chief in modern times. Louie speaks about past chiefs, Qe'my'ekin who was Paloose etc. Wilner asks about other leaders of the Colville. Louie names a few.*

(Side Two):

Louie speaks about state taxation on tribal lands. Louie speaks about Judge John Marshall. Jeff Wilner asks about the 1920's before the New Deal. Louie speaks about the State's oppression of the Indian people. Louie speaks about the Commercial Club that use[d] *to be responsible for tribal affairs before the Colville had a business council in the 1910s and 1920s. Louie recalls traveling to Washington D. C. during the New Deal times and*

speaking to Emmens and Zimmerman, the assistant commissioner, and Secretary of the Interior. Jeff Wilner asks about the history of the Moses Allotments along the Columbia River. Louie speaks about the removal of the Indians from their traditional homelands along the Columbia River. Louie recalls Long Jim opposing the allotments in favor of a reservation.

[Long Jim wanted his people to stay on the land they had always inhabited. When the Columbia reservation was formed, this didn't interfere with his wishes. But when the Columbia reservation was terminated to open the land to non-Indian settlers, this did conflict with Long Jim's wishes. He refused allotments and resisted moving to the Colville reservation.]

But the people were forced into taking individual allotments.

[No Indian living on the Columbia reservation in 1883 was forced to take an allotment, but any Indian wishing to remain in place was offered an allotment up to one square mile in size, far larger than Indian land allotments authorized under the General Allotment Act of 1853.]

Louie's wife [actually one of his sisters, Lucy or Margaret] *tells why they were called Moses Allotments. Moses was the chief at the time U. S. officials forced the Indians to take up on allotments. Louie describes the delegation of allotments and tribal land. Louie attests to the Indian ownership of the river bottom and ore beneath it. This ownership was opposed later*

by the State. Jeff Wilner asks why the Medhows didn't like Moses. Louie and his wife speak about Moses' claim to the Medhow' land that caused friction. Louie's wife speaks of Moses' tyranny as a leader. Louie claims that it was Moses' father that was tyrannical. Moses' death fighting the Blackfeet. Louie's wife speaks about the take over of Wapato Point. She describes ownership practices from a Native perspective: it's the tribe that controls land not the individual. Louie speaks about State taxation on tribal lands. Jeff Wilner asks about Chief Tenasket. Louie recalls Chief Tenasket. Louie speaks to the familial nature of the chief's position, where there are certain family lines in a tribe who breed chiefs. Jeff Wilner asks about Sosopkin from Loomis. Louie speaks about Sosopkin leaving for Canada.

Tape 10 (Side One):

Jeff Wilner asks about Chelan Bob. Louie attests to him being his uncle.

[Actually, Chelan Bob's daughter, Mary, married Louie's uncle Sylvester, so the relationship was at a distance to Louie.]

Chelan Bob was a Wenatchee Indian. Louie speaks about the Colville Reservation once being the Grant Reservation designed for many different tribes in the Eastern Washington area, and thus bringing his uncle from Wenatchee.

[This is pretty garbled history. Chelan Bob may have been attracted to the area when the Columbia Reservation was established in 1879. In any case, after the Columbia Reservation was terminated in 1883 Chelan Bob took an allotment of land, one of the Moses Allotments, in the area now known as Beebe Springs near Chelan Falls.]

Chelan Bob married Long Jim's sister.

[For context, Long Jim was the last chief of the Chelan tribe of Indians.]

Louie described Chelan Jim.

[Jim was not generally called Chelan Jim. He was called Long Jim because he was about six feet tall and lean in physique.]

Louie speaks about the "real" Yakamas who only reside now in Nespelem. He claims the Yakama living on the Yakama Reservation are "imported" from the Columbia River basin. He claims the "real" Yakama were massacred by white colonizers. Louie speaks about some of the traditional camping places for Indian people. Louie speaks about his grandfather, the George's, living at Vantage Point along Crab Creek and running cattle. The George's are Moses' people. Louie speaks about the New Council's meeting where Louie was almost arrested. This was in 1930. Louie recalls some of the first Council people, Pete Gunn, Jim James, etc. Louie, Louie's wife, and an unidentified

woman [these two women would be Louie's sisters, Lucy and Margaret] *speak about the tribal debate over the New Deal Policies. Louie speaks about the Dam that was built on the Columbia River, and the tribes involvement in the sale of their half of the river bed. Louie attributes the sale of the river bed land to the "half-bloods" that were in control of tribal politics at the time. Louie's wife speaks to how the "half-bloods" gained control of the council. Louie's wife speaks about her father building one of the first orchards. Jeff Wilner asks about the Medow people. Louie speaks about Moses and Long Jim being forced onto the reservation. Louie's wife speaks about the death of Wapato John's grandson who was a baby when he fell from a horse on its way to the reservation. This was during the Indian removal time. Louie recalls the relocation of the Nez Perce to Nespelem.*

It is pretty clear that Louie, Lucy and Margaret focus a lot on grievances against the white civilization that invaded the traditional Indian land. Louie articulates his belief in communal Indian land owned by a tribe and a tribe controlled by an hereditary chief. Louie often described himself as a chief. He seems to have thought of himself as inheriting the title from his father, who inherited it from his father, and so on. In actuality, Louie's grandfather, Wapato John, was not a tribal chief and Louie's father was not a chief of anything other than his immediate family, and Louie was never a chief to more than

perhaps his two sisters. Louie does not address his own personal history: his shooting and killing of his uncle in 1906, his five years of university education and obtaining degree in law, and his subsequent spiral into alcohol and trouble with the white legal system. Louie leaves the most significant elements of his own life unaddressed.

On December 1, 1976 Bernice Greene interviewed Louie and she left a five-page record of that interview. But here again Louie says nothing of the significant events of his own life. He speaks only of other people and events and stays strictly away from the arc of his own life.

In 1977 the Wenatchee World printed the following story.

Developers, guests and members of Wapato Point's original Indian family toasted the opening of 144 plush condominium hotel units Saturday—but hailed them as just the beginning of the $20 million development. Louis Wapato, 89, spryly confessed he would have preferred whiskey instead of the champagne that accompanied a ribbon-cutting ceremony celebrating completion of the first phase of what's planned as the state's biggest private resort development.

There is anecdotal evidence that during his later years Louie was watched over by his sisters, Lucy and Margaret, who recognized his addiction to liquor and acted to keep him from becoming spectacle of public drunkenness or engaging in

dangerous behavior such as driving while drunk. One eye-witness, while working opposite two taverns in Chelan, observed Lucy or Margaret deliver Louie each day to one of the taverns in her car and pick him up later in the day. Another person, working in a Chelan dental office where all three Indians came for dental work, said the women let it be known that they gave Louie a bottle of whiskey each day to satisfy his cravings and keep him out of trouble.

Louie Wapato died on November 3, 1983 at the age of 95. His obituary follows:

LOUIE C. WAPATO

Louie C. Wapato, 95, a long-time resident of this area, died Thursday at the Colville Tribal Convalescent Center in Nespelem.

Mr. Wapato was born March 30, 1888, at Ellisford, and moved with his family to the Lake Chelan area. He attended and was graduated from Chelan High School. He then attended the University of Washington Law School. Following his graduation, he returned to the Lake Chelan area, and was active in orcharding. For several years, Mr. Wapato served on the Colville Tribal Council in the late 1930's and 1940's. Mr. Wapato and others were instrumental in organizing opposition to federal termination of the Colville Indian Reservation.

He was a member of the Colville Confederated Tribes and the Catholic Church.

Survivors include a sister, Lucy Evans, of Nespelem, and a nephew, Bill Evans, of Manson.

Rosary was recited Monday at 7:30 p.m. and Mass of Christian Burial was celebrated Tuesday at 10 a.m., both at St. Francis Catholic Church. Committal services and interment followed at the Manson Tribal Cemetery.

Services were under the direction of Precht Rose Chapel.

I have some comments on this obituary. First, this is the only time Louie or his relatives gave him a middle initial. I have no idea why they did this or what it is supposed to stand for. Second, Louie gave the Social Security Administration a birth date of March 31, 1888, a minor discrepancy. Third, the Peter Wapato family moved to the north shore of Lake Chelan in 1880 when the area was part of the Columbia Indian Reservation and had received their Moses allotment of land in 1886. I don't know what they were doing at Ellisford in 1888 unless it was a part of normal Indian travels to gather berries, other plants or to fish. Fourth, Louie graduated from U/W Law School in 1916 but, without explanation, chose not to join the bar or practice law. Fifth, I have found evidence that Louie was on the Colville Confederated Tribes Business Council and in fact was Chairman of the Council in August 1957. The national

reservation termination efforts by the Federal government, sometimes jointly with reservation tribes, took place during the 1950s, not during the 1930s or 1940s. Whatever Louie contributed to the Colville termination discussions, Lucy Friedlander Covington is regarded as the central figure among the Colville's leading the effort to keep the reservation intact. Lucy was a member of the Tribal Council since 1956 and many other members of the Council favored termination. It was not until 1968 when she created an anti-termination ticket for the Tribal Council election that year that she and other anti-termination advocates won a majority of the seats on the Council. Even so, it took until 1971 to finally end the drive for termination of the Colville reservation.

So, even at the end of his life, Louie's obituary provides ambiguous, false or misleading information about his life. A more accurate summary would include his murder of his uncle Charles in 1906 when Louie was 18 years old and in the 8th grade, his skill and prowess in languages and music, his academic success in elementary school, high school and college, his award of a law degree from the U/W, his failure to effectively use his legal education and academic strength, his use of liquor and intermittent tangles with the legal system, his failure to establish an identity or domicile independent of his father, and his slide into endless alcoholism. Louie lived a very long life, perhaps much longer than he himself expected. He

had a long, long time to reflect on his choices—murder, athletics, academics, his legal education and his lifelong subservience to his father. I can't help wondering if he ever was self-reflective enough to ask himself why he made the choices he did and whether he regretted any of them. Louie had cousins, two sons of the uncle he murdered, as examples of other, more significant lives. Both of his cousins, some years younger than Louie, excelled in academics as well. They both went on to receive law degrees themselves. One did not join the bar but went into journalism, reporting for major newspapers Oregon and Washington and then to a career as a public speaker around the western states as a protestant minister. The other, the younger cousin, had an illustrious academic and work career in Washington D. C., where he was recognized at his death by the President of the United States for his accomplishments and integrity. Both cousins had independent identities and careers, yet they never forgot their Indian heritage. They both participated in state and national Indian organizations to help other Indians and tribes understand and defend their rights. Louie did not follow their path.

I think that Louie was raised in a family with a strong-willed father who encouraged education but discouraged independence. Louie masked this behind ideas of communal property and tribal allegiance. But, in fact, there was no tribe.

There was only the family of Peter Wapato and Peter saw himself as the "Big Chief" of his children. When Louie committed murder at the request or instigation of his father in 1906, he seems to have become committed to staying by his father's side to the end. And when his father died in October 1949, it was too late to change course, too late to reflect, too late to find any other path forward. Alcohol then became Louie's life. "Big Chief" Louie Wapato lived his last years in the haze of alcohol. Although a very skilled wordsmith and a highly educated man, Louie left no written record of his thoughts about his life. We don't know his inner thoughts. We don't know if he ever entertained regrets about the course of his life. We do know he lived isolated and alone in his later life except for his two sisters. Lucy and Margaret held interviews with Jim Lindston of the Lake Chelan Historical Society. The notes of these interviews that Jim left behind show that Lucy and Margaret displayed hostility against their murdered uncle Charles Wapato and Charles' oldest son Paul, repeating lies and slander that apparently had been common in Peter's household when they were growing up. The hostility toward Paul Wapato probably grew out of the closeness of his presence, as he occasionally visited Manson and spoke to admiring crowds of people. Paul's younger brother Frank, or Paschal, lived far away in Washington D.C. and appeared sometimes in courts in western Washington representing the Veterans Administration.

The popular admiration of Paul's speaking ability, frequently featured in newspapers, created too strong a contrast with the Peter Wapato family lives and the murder they thought they had put behind them.

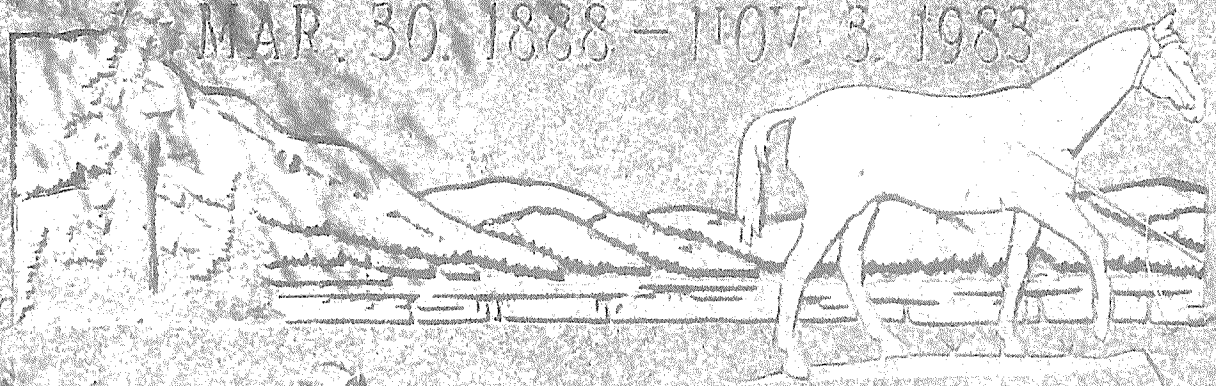
The children of Peter Wapato formed a tight knit group. John Baptiste and Lucy established quasi-independent lives and families of their own, although never moving away from their father's allotment. Only Peter's youngest daughter, perhaps the least indoctrinated family member, lived an independent life far from the family compound. With an art degree from Kansas State University, Agnes worked as a teacher and an artist until her early death at 39 from tuberculosis in New Mexico.

But Louie wasn't able to break away. He was tethered to the end of his life to his father: his father's land, his father's ideas of Indian identity and his father's dominating personality.

Louie Wapato as a young man.
Thought to be about 1907 at age 19.

LOUIE C. WAPATO

MAR. 30. 1888 – NOV. 3. 1983



Edward Wapato

By John V. Peters

Edward Wapato was born at Wapato Point on May 20, 1895. He was the third son of Peter and Yacine Wapato and their fourth known child. Nothing of his early life reached the public record, nor did his siblings leave any record of these times, even though his two older brothers were both very literate in the English language and both had writing skills.

The first public notice of Ed that I have found is an article and photograph of the "1914 Chelan High School Football Team," when Ed was 19 years old.

Ed appears to be about five foot seven or eight inches in height as he stands in the back row alongside coach Roy Sines and in a line with four other players. The article states that "Uniforms of the early teams were made by the women of the community and the material for the 1914 uniforms was purchased by the merchants of Chelan and made by the mothers and other women of the community."

In June 1915 Ed Wapato was issued a state certificate for a gas-powered boat named the Rainbow, as shown in the Tenth Biennial Report of Certificates Issued to Vessels, 1915, page 287.

her chicken salad. Mrs. Taggs just makes her's plain.

by Permission" signs (see cut). These signs are to replace form-

of all sportsmen to insure the opening of these and additional lands in future hunting seasons.

1914 Chelan High School Football Team

TOP ROW: Wm. Howser, Harry Ellingsworth, Forest Bowie, Chas. Wilkeson, Ed Wapato, Roy Sines, coach. SECOND ROW: Bill Ford, Enos Vernon, Glen Southwick, Wm. Emerson, Jr., Leland Rankin, Harold Hafford. THIRD ROW: Gerald Haecock, Chas. Southwick, Harold Holden, Emil Weber.

Uniforms of the early teams were made by the women of the community and the material for the 1914 uniforms was purchased by the merchants of Chelan and made by the mothers and other women of the community.

Earl Little - Charlie Southwick - Ed Wapato
Leone Foote - Will Lord - Harold Holler
Chelan 1917-1918

A photograph of the six members of the 1917-1918 Chelan High School basketball team includes Ed Wapato. One of the team members is holding a basketball painted with "CHS '17." Ed was 21 years old in the winter of 1917-1918.

In a retrospective interview by with long-time Manson resident Ray Bumbarner, published January 20, 1993 under the byline of Galen Willet, Ray relates his memories of Ed Wapato and Ed's older brother Louie Wapato, who was born in 1888, seven years before Ed. Ray himself was born about 1910 and was about 15 years younger than Ed. Ray's interviewer writes of Ray, "he often just sits in his easy chair and thinks of the days when he hung around with the Wapato brothers," meaning with Louie and Ed.

Ray is quoted as saying

They had orchards. I worked FOR them as times. They had an open-air dance hall down at the neck of Wapato Point and we'd have jitney dances for a dime. I took tickets and they did all right. I helped Peter [their father]*, Louie and Eddie Wapato sell firecrackers on July 4th. What a time! One time Eddie chewed half of Louie's ear off in some fight…*

The dance hall was built in the August 1928 and July 4th activities began at Wapato Point in 1929, so the events Ray recalls probably occurred in 1929 into the early 1930s. Ray would have been about 19 years old in 1929. Ray continued

The horse races, oh those horse races! Those Indians loved to race horses. They'd shoot off and race around the point. People paid good money to see that!

There was a big grandstand built out around that neck in the '20s or '30s, but you couldn't take liquor on their land. Well folks would hide the liquor in the fence posts bordering the land and they'd walk out in the dark, find the bottle buried around the post, take a swing [swig] and walk back for a dance or race or whatever was fun. If you see a fencepost, be sure to check it for a bottle nearby.

Yeh, the dancing would start around 11 at night and go all night long.

Chelan Valley Mirror, August 16, 1928

Wapato's New Dance Pavilion

Wapato Brothers at Wapato Point seven miles from Chelan towards Manson, have this week completed a new and up-to-date open air dance pavilion, completion of a new roof and orchestra shell will have been done by Friday of this week. The new dance floor when sanded and polished will be 85 by 50 feet. Emil Loughran and his "Yellow Jacket" dance band of Tates, Frisco, have been engaged to dispense the snappiest dance music to be heard anywhere in the valley.

Chelan Valley Mirror, November 14, 1929

Wapato Point Will Give Last Dance on Saturday

Speaking of past business, Ed Wapato said, "We opened up April 21st and since that time have given regular weekly Saturday night dances and a portion of the time we have given Sunday night dances.

Plans are being made for an energetic program at the point next year.

Chelan Valley Mirror, April 23, 1931

May 1 Date Set For Annual Apple Blossom Fete Manson

More than one thousand people are expected to gather at the Manson community hall, May 1, to attend the 9th Annual Manson apple blossom festival which is being sponsored, as usual, by the Manson grange.

A special effort is being made to get the folks to bring their lunch and come to the hall for their noon-day meal.

The Manson Military Band, under the direction of L. E. "Dad" Thrash will present a noon concert, as well as appearing on the afternoon and evening program; in fact the band will play a prominent part in the entire day's festivities.

The following committee chairmen are arranging the community event; J. A. Longston, general chairman; Newt

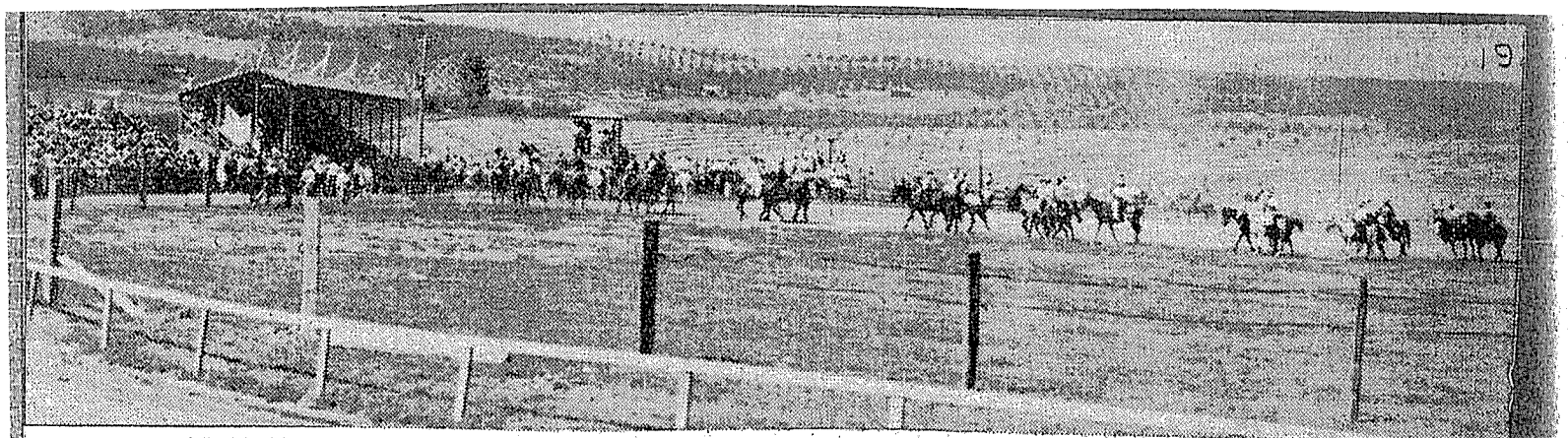
The Past In Review

The years following the raising of Lake Chelan in 1927 were prosperous ones of the Wapato Indians. Due to the compensation to the Wapato Family for the loss of their land on the perimeter of the Point, in the amount of thousands of dollars, the family of Peter Wapato decided to open up the point for the enjoyment of visitors. Horse racing, dances, and fireworks were the highlight of the 4th of July on the Point when members of the Colville Tribes would gather for an encampment. With visitors from all over, sometimes 20-30 tepees were set up in a double ring with all the attendant stick games, and celebration going on.

Peter Wapato helped judge the horse races from the small pavilion on the right and his son, Peter, Jr. was the jockey on the family's favorite horse, "Jackson's Sundown". Eddie Wapato managed the business affairs of the Point, Louis Wapato acted as lawyer and financial advisor, Margaret Wapato and Lucy Evans were in charge of concessions and ticket sales. John Wapato took care of the horses. The visitors paddock was located where Ellowee Beach restaurant now stands. The racing oval was further down the point past the end of the paved road.

Oct. 1978

Information courtesy of Marion Bumgarner



1929 PICTORIAL PAST: WAPATO POINT RACES

Wapato Point on Lake Chelan has been a popular recreation setting for a number of years as this 1930 Fourth of July celebration scene would indicate. In 1929, John Wapato, in an effort to revive horse racing interest in Chelan, opened up his exercising track on Wapato Point for racing and rodeo shows. Amusement money became scarce during the Depression years. Wapato quit the rodeo business in 1933. The point, however, continued to be a favored spot for dances and picnics until it was closed to the public during the early days of World War II. In the summer of 1957, the scenic peninsula was reopened to campers and picnickers. In the spring of 1966, the Indian land was leased for development of a golf course and a recreational resort complex. Photo from Walt Thayer's collection.

Griffith, decorations; Mrs. Fred Eatherton, publicity; Mrs. H. Fort, lunch; Fred Peterson, dance; Ed Wapato, baseball; E. S. Weaver, tables and chairs; Mrs. F. A. Butterbaugh, coronation of queen; H. E. Roe, concessions; H. E. Roe and Boy Scouts, traffic.

Chelan Valley Mirror, July 2, 1931

Wapato Point Gets New Davenport Hotel Band

Ed Wapato announces that a change in orchestra at the point has been made, the change taking effect immediately. The new orchestra is known as the Davenport Hotel orchestra of Spokane. They will make their first appearance at the Point, Friday, Saturday and Sunday night.

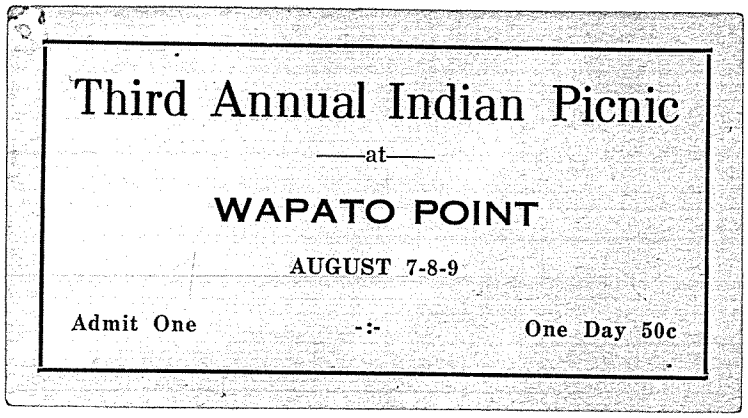
Chelan Valley Mirror, April 21, 1932

The opening dance at Wapato Point was well attended and proved to be a delightful affair, reports Manson Ed Wapato. He further states that every person who attends the dance at the Point this Saturday, will receive a free ticket for an old fashioned and modern dance to be held at the Point Wednesday, May 4.

Chelan Valley Mirror, April 28, 1932

Wapato Bros. Plan Big Celebration At Point Wapato Brothers are already planning their 4th annual three-day Fourth of July celebration at the Point. The dates are July 2-3-4.

ADMIT ONE ADULT
GRAND STAND
INDIAN PICNIC AND
CELEBRATION
1920
MANSON, AUG. 13-15


Third Annual Indian Picnic
—at—
WAPATO POINT
AUGUST 7-8-9
Admit One
-:-
One Day 50c

The event will feature a complete race program and rodeo, depicting the life and skill of those passing horsemen known as Cowboys.

There will be a big Indian Pow Wow, in which the Indian braves in their paint and feathers will appear in parades and dances giving a pageant depicting the life of the red man before it was stilted with this 20th century civilization. It will be dazzling, thrilling, as well as highly entertaining.

There will be a big fireworks display each evening. There will also be water sports, regatta, baseball and athletic contests.

A special event being planned is the White girls and Gentlemen's race. The prizes given will be beautiful Indian goods. A special prize to a season ticket holder will be an Indian buckskin vest.

A program filled with plenty of action and varied so as to please everyone is being planned, Wapato Bros. state.

Chelan Valley Mirror, June 30, 1932

Ready For Big Celebration At Point

Horse Races To Be Feature Of Big Celebration

Everything is in readiness for a glorious three day celebration at Wapato Point, July 2, 3, and 4, announces Edward Wapato.

This fourth annual event will feature, horse races, bucking horses, Indian dances, boat races, dancing and bathing.

A large number of Indians are expected to be here, says Ed Wapato, who will live in encampment at the point. The Indians will appear daily in dances and games.

Some good ball games are scheduled between Chelan, Leavenworth and Entiat, in the morning, as well as an array of water sports.

But to get back to the horse racing. There are some good horses coming in to take part in the race classic of North Central Washington.

Timentwa, with his three horses, the offspring of the famous Jack Rabbit, will be here. Willie Bob will be here with three fast horses. Then there is John Abram with two horses, one named Long Tom is a good horse that has seen service all over the Northwest.

From the Yakima reservation there will be Charlie Saluskin, a picturesque Indian, with two good horses. This Indian campaigns all over the fairs in the Northtwest with these two horses. He is a very capable horseman.

Indians with horses are also expected from B. C. and Nespelem. Other well known Indians in this section who will be here with their horses will be Simon Seymour with his reliable Okanagan

Queen, and Michel Charlie and Chilquist Jim. Andrew Markane with his spotted ponies will be in the parades to add color.

Then there will be some White boys with horses, such as Bert Base with Wagon Tramp, a derby entrant. Wagon Tramp, of Yakima, won the derby two years ago. Ray Simpkins, of Yakima, will be here with three horses.

And in speaking of horses, the fine running horses owned by Wapato Bros. should not be overlooked. There's Kitty Bell and Jackson Sundown, a famous derby runner. Wapato Bros. also have two colts they are going to put on the track this season, Armourdora and Hiout. Both of these colts are eligible to run in such meets as those held at Tia Juana.

There will be a special relay daily. There will be three strings in this race, including those owned by Bunt Hunt, Chelan, Mr. Hull of Wenatchee and Dude Brown of Leavenworth. This race will furnish plenty of thrills and chills.

Joe Overbay, a young Manson horseman, will have his pony entered in the different events. There will be the old Ford race. There will be daily exhibition of bronc riding by some of the best wild horse riders in the State.

Another special event will be the old Ford race. This race is doped to be a knock-out and it alone will be worth the price of admission.

In the boat races such entries in the 'C' class as Leonard Kelly, Lyle Marchek, Bruce McKinstry, Les Varney, Will Hager and Brown have been received. In the unlimited class, such boats as Miss Wenatchee, owned by Carl Joplin and Collins of Wenatchee, and Harold File's Hisso will compete. Both boats are rated now to do over 5 miles [50 mph?]. *Miss Wenatchee is racing this week in Seattle.*

Chelan Valley Mirror, June 22, 1933

Wapato Point Will Hold Celebration July 3-4

Wapato Point will celebrate the Fourth, announces Wapato Bros. Two big days of racing and rodeo are planned for the 3rd and 4th, but the carnival and dance, running both afternoon and evening will start July 1 and continue for four days.

Chelan Valley Mirror, August 31, 1933

Renewed warning that 3.2 beer must not be sold to Indians was given dispensaries of the legal suds last week by Thomas Claggelt, special officer of the Indian department. Indians are said to be inclined strongly to resent the forbidding their buying legal brew.

Chelan Valley Mirror, May 31, 1934

Nearly 2,000 Witness Wapato Regatta Races

Nearly 2,000 people gathered at Wapato Point Sunday to witness the regatta staged by the Northwest Water Sports association. The weather was perfect and the times made were fast.

A.B. Spreckles, Seattle, well known Coast race driver, here with 2 new boats, was one of the main attractions at the regatta. He was much impressed with the course here, and it is understood he plans to bring his boats back in here this August to compete in the big annual Lake Chelan regatta.

Chelan Valley Mirror, June 21, 1934

Manson

The Manson town team was defeated Sunday by Brewster 10 to 6 at Wapato Point.

Chelan Valley Mirror, June 28, 1934

Race Meet And Rodeo At Point

Expect The Up-River And The Yakima Indians To Compete

Edward and John Wapato [Ed's oldest brother John Baptiste] *have just returned from a motor trip over North Central Washington, made in the interest of advertising the two big days of horse racing and rodeo to be staged at Wapato Point the afternoon of July 3 and 4.*

John Wapato says they are much encouraged with the prospects for a grand celebration here and he expects a large crowd to assemble here over the holidays.

Mr. Wapato is in receipt of letters from Bill Bob of Monse and Mathew Lee of Yakima, stating that a number of the Indians and their racing horses will be here to take part in the meet.

The races will be held the afternoon of the 3rd and 4th, immediately after the ball game. The plan is to have five races each afternoon, as well as broc-busting contest.

Each afternoon there will be two free-for-all races (one a short race and the other a long race), a girls' race, a local boys' pony race, and a saddle race. It is possible there may be some other matched races.

John Wapato promises that there will be something doing all the time. There will be Indian games and dancing in the evening.

Wapato Point

The BIG SHOW

RODEO
RACE TRACK
DANCING
G O L F

Chief PETER WAPATO

BIG 4th of JULY CELEBRATION

Peter Wapato and Sons own and operate Wapato Point for EVERYBODY

EVERY YEAR

Welcome to Chelan

CHELAN WASH.

Chief Peter Wapato, in full dress, pictured above, will be the master of ceremonies at the race and rodeo meet.

Peter Wapato would have been about 80 years of age at this time. The 1934 event seems to have been the last of these big events with horse races, old Ford car races, boat races, baseball games and dances. This would mean that these events ran from 1929-1934 or for six years.

Chelan Valley Mirror, June 3, 1937

The Manson baseball team played the Carlton team at Wapato point Sunday and lost to the Carlton team with a score of 13 to 10.

Chelan Valley Mirror, August 28, 1941

Officers Raid Wapato Point

Early Sunday morning Sheriff Tom Cannon, Deputy Ray Brown, and Indian Agent Gordon Johnson arrested five men who were found on Wapato Point with liquor in their possession. This raid was made in answer to requests by many Chelan-Manson residents that something be done about the carousing and accidents at the point. In petitions to authorities, these residents stated that the road between Chelan and Manson was often the scene of car wrecks on the morning after the dances.

Johnson was sent in from Spokane to raid the point because city and county officials are powerless on Indian property. He said it

John B. Wapato | Lola Ross | Peter Wapato | Glenn Ross | Eddie Wapato

May 14, 1946

Here Stands five of my
Very dear friends.
Dated May 14th 1946
Adam H. East

John, Lola. Pete Glenn and
Eddie.

My good friend
Peter Wapato 101 years (90 or 91 maybe)
old and his two Sons
John and Eddie. My niece and
Nephew Lola and Glenn Ross.
Adam H East.

AE

John B. Wapato, Peter's oldest son
1881 - 1949 (68)

Peter Wapato, Wapato John's 3rd son
1855 - 1949 ('94)

Eddie Wapato, Peter's 3rd son
1895 - 1948 (53)
died in auto crash in 1948

is especially important to clean up the point now before the hundreds of transient Indian workers arrive for the harvesting season.

Chelan Valley Mirror, September 9, 1948

Three Wapato brothers, Eddie, Louie and John, and John's son, Peter, were driving east enroute to Spokane to attend the races on the following day. They had left home about four o'clock and when in the Ephrata-Soap Lake area going at the speed of about 30 miles , they came up behind a large logging truck, which they did not see for two reasons, according to Peter who was driving. First the truck had no tail flair and secondly, a car without dimmed lights met them at the same time, and they went into the rear of the truck.

Eddie, Louie and Pete were all quite seriously injured and were taken to the Ephrata hospital where Eddie passed away Monday. Louie is in very critical condition with chest injuries and Pete, who was thought hurt the most badly is improving. He has a broken neck and other injuries, but has been able to talk to the family about the accident and give the particulars.

Wenatchee Daily World, September 9, 1948

EDWARD WAPATO RITES

CHELAN, Sept. 9 – Funeral services for Edward Wapato, who died in the Columbia Basin hospital in Ephrata Tuesday from

injuries received in a car accident Saturday, will be held Friday at 2 p. m. at the Indian cemetery in Manson.

The Smith funeral home of Chelan is in charge of arrangements.

Summation

How can we summarize Ed Wapato's life? He was born in 1895 and died in 1946. He had 51 years of life. His parents and his siblings recorded no memories of his personality and life. We know he attended Chelan schools and participated in football and baseball. We know he continued to have an interest in baseball, horse racing and boat racing. We know he was one of the Wapato Bros. who operated a dance hall at Wapato Point and organized large scale events over the July 4th holiday from 1929 through 1934. We know Ed got into a fight with his older brother, Louie, perhaps when one or both of them had been drinking and bit a chunk out of one of Louie's ears. Ed did not go to college as his older brother Louie had done. Ed spent his life on his father's allotment operating the Wapato Bros. entertainment business on Wapato Point.